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A COMPLEAT
B O D Y
O F
D I V I N I T Y,
Consonant to the
Doctrine of the Church of
E N G L A N D.

In Six BOOKS.

V O L U M E I.

*This is life eternal, that they might know thee the only
true God, and Jesus Christ whom thou hast sent,*
JOH. xvii. 3.

By N. CLARK, Rector of Shaston St. James,
in D O R S E T.

L O N D O N:

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Y T I N I V I D

Confident in the

Doctrine of the Church of

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TO HIS GRACE

The Most Reverend Father in GOD,

WILLIAM,

Lord Archbishop of

CANTERBURY,

Primate of all ENGLAND,

And Metropolitan.

May it please Your Grace,

WHEREAS I have composed
and adventured to pub-
lish Two small Volumes,
which contain a full BODY of
DIVINITY, *consonant to the*
Doctrine

The Epistle Dedicatory.

Doctrines of the CHURCH of
ENGLAND, I have made bold
to *Dedicate* them to the Service
of GOD and His Church under
Your Name and Patronage.
And I know none more fit to
whom a *Work* of this Nature
may be presented, than Your
GRACE; seeing You are not
only placed in the *Highest Station*
of that Church, whose Doctrines
are herein explained, but by
Your prudent Government and
Pious *Example*, are a great *Support*
and *Ornament* to the same. Which
hath encouraged me to hope that
You are ready to patronize what
is

The Epistle Dedicatory.

is designed to advance the Honour and Interest thereof.

THE Principles of Religion professed by our Church, which are here set forth, are in themselves sound, and agree exactly with the Rule of Holy Scripture, and so do not need any Apology.

AND though the ensuing Discourse about those Principles may be in some things defective ; yet Your Favour is able to supply any such Defect : And if it be so happy as to gain Your Approbation, that will be sufficient to
recom.

The Epistle Dedicatory.

recommend it to others, and
give it Credit enough in the
World to effect and promote
that Design of doing Good, for
which it is intended by,

My LORD,

Your Grace's most Dutiful

Son and Servant,

N. CLARK.



THE
P R E F A C E.

THE first Part of Divinity, which is the subject Matter of this Book, contains all those Truths, which are necessary to be believed unto Salvation. And the Knowledge of these Truths is so excellent, that it serves not only for this Life, but it conduceth also to our Happiness in the next. But the Knowledge of all other Things, within one Moment after Death, will be wholly useless and unprofitable. If we understood all the Secrets of Nature, and all the Mysteries of Art, and knew neither God, nor his Son Jesus Christ, nor the Way of

The PREFACE.

of Life which he hath revealed, what Good would our Knowledge do us? For all Humane Learning is calculated only for the Meridian of this Life, and will vanish with it. But if a Man knows his Duty to God and Man, and is careful to practise it, he is more wise and happy than the greatest Philosopher; because he is wise for himself, and for his greatest Interest, even wise unto Salvation.

And this saving Knowledge of Divine Truths may be easily acquired by the Help of the ensuing Discourse; wherein all necessary Matters of Faith are set forth and explained with so much Brevity, as would consist with Perspicuity. There are several Books indeed which treat of the Christian Faith, and all the Articles of it: But they are so many, and so voluminous, that some are not able to buy them, and others have not Leisure nor Patience enough to read them. And those

The P R E F A C E.

those Catechisms, which contain the Substance of Religion, yield Men but a slight Tincture of Knowledge, and are too short to inform them fully of all the Truths of Christianity. But in explaining those Truths, I have here studied to keep the Mean between those Extreams; that what is necessary to be believed, may more easily be understood with Advantage. For all Matters of Faith, which are scattered in several large Volumes, are comprized in this one, and presented, as it were, at one View: And yet they are so fully described, that a clear and exact Knowledge of them may be acquired with little Labour and Study.

And with the Advantage of perspicuous Brevity, which adorns this Discourse, the Arguments urged in it may be useful to some Proficients in Divinity; the Method of it is clear, and the Stile plain and easie, and adapted to the meanest Capacities, which may
invite

The PREFACE.

invite and encourage all to read it. And whoso reads it with an humble Mind, and pure Intent, may be guided by it into all saving Truths without Danger of Erring; which is sufficient to recommend it, and to procure some Acceptance.



A SCHEME

A SCHEME of the First Part of DIVINITY.

OF RELIGION.

II. Parts.

I. Knowledge of GOD in his

IV. Works

II. External

III. Redemption

Wherein

II. Mediator

I. New Covenant.

I. Person.

II. Titles, Lord, Jesus, Christ.

III. Offices, Prophetick, Priestly, Kingly.

IV. States

- I. Humiliation
 - Incarnation.
 - Sufferings.
 - Burial.
 - Descent into Hell.
- II. Exaltation.
 - Resurrection.
 - Ascension.
 - Session.
 - Coming to Judge.

III. Benefits of Redemption.

- Vocation, Justification,
- Sanctification, Christian Liberty, Perseverance,
- Assurance of Salvation, Resurrection, Life eternal.

IV. Partakers of the Benefits of Redemption.

V. Means of conveying the Benefits

- Word.
- Prayer.
- Sacraments.

I. Rule, Scripture.

I. Existence

I. Names.

II. Essence.

II. Properties.

I. Absol.

Perfection, Eternity, Independency, Simplicity, Infinity, Unity, Omnipresence, Immutability.

II. Relat.

Life, Intellect, Will, Goodness, Love, Mercy, Clemency, Patience, Justice, Truth, Holiness, Power.

III. Persons, Father, Son, and Holy Ghost.

I. Internal Decrees.

I. Creation.

I. Parts.

I. General

I. Giving them a Law.
II. Leaving them Freedom.
III. Rewarding them.
IV. Employing them.

II. Providence

II. Kinds

II. Special over

I. Angels

Acts

II. Men

Acts

I. Making First Covenant.
II. Permitting their Fall, whereof

Effects

- I. Original Sin.
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 - I. Kinds.
 - II. Degrees.
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II. Worship of GOD.



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THE
 WAY of TRUTH;
 OR,
Body of Divinity,
 Consonant to the DOCTRINE
 of the Church of England.

BOOK I.

CHAP. I.

*Of the Rule of RELIGION, and Canon
 of SCRIPTURE.*



THE Christian Religion is a *Practical Science*, directing us to know and worship the true GOD in CHRIST, according to his Will revealed in the holy Scripture.

RELIGION is derived *a religando*, from binding, because it is the Bond wherewith we are
 VOL. I. B bound

bound to worship God. And the right Way of Worshipping God consists in rendering our Devotion and Service to him in and by Christ. For other Foundation can no man lay, than that is laid, which is Jesus Christ, 1 Cor. iii. 8. Neither is there Salvation in any other : for there is no other Name under Heaven given among Men, whereby we must be saved, Acts iv. 12. But the whole Dispensation of Salvation since the Fall of Man, is made in Christ the Mediator. And the Saints under the Jewish OEconomy were justified and saved by the Merits of Christ, as we are : But since the Coming of Christ in our Flesh, and his Suffering for our Redemption, the Jewish Ceremonies are all abolished, and the Christian Religion only is the true Religion, which shall continue unto the End of the World.

AND the Christian Religion is rather *Practical* than *Speculative* : For the prime End of it is to make us holy and virtuous, that we may be happy. Though there be some Things in it, which are meerly Speculative ; yet they are propounded to us, not only as Objects of Belief, but as Grounds and Motives of Piety and Holiness. For our Knowledge of Things in Religion must be reduced to Practice. But such as disobey the Precepts of the Gospel, know nothing as they ought to know : For in the Scripture Sense we know no more than what we practise.

THERE are two Things in the Christian Religion chiefly to be consider'd.

I. *The Rule of it.* II. *The Parts of it.*

I. THE Rule of the Christian Religion is the Will of God revealed : And the Will of God in
I all

all Things concerning Salvation, is fully revealed in the Holy Scripture. For it pleased God after he had declared his Will in divers manners, for the better preserving and conveying of all saving Truths, to commit the same wholly to Writing ; which Writing being given by Inspiration of God, is called the holy Scripture, or written Word of God.

THE Holy Scripture is contained in those Books of the Old and New Testament, which the Church of God always held to be Canonical. The Books of the Old Testament, which the Jewish Church reputed Canonical, are divided into three several Classes ; *the Law, the Prophets, and the Hagiographa* ; and they are in Number, according to their way of reckoning, Twenty two ; whereof there are

FIVE Books of the *Law of Moses, Genesis, Exodus, Leviticus, Numbers and Deutronomy.*

FOUR Books of the former Prophets, viz. *Joshua, Judges, and Ruth, Samuel I. and II. Kings I. and II.*

FOUR Books of the latter Prophets, viz. *Isaiah, Jeremiah, with his Lamentations, Ezekiel, and the twelve lesser Prophets ; Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi*, all which were reckoned but one Book, and called the Book of the Prophets.

NINE Books of the *Hagiographa*, viz. *Psalms, Proverbs, Ecclesiastes, Song of Songs, Job, Daniel, Ezra and Nehemiah, Esther, and Chron. I. and II.*

AND these and no other Books of the Old Testament were approved by Christ and his Apostles, and acknowledged by the ancient Christians to be Canonical. For the Christian Church

in all Ages, until of late, followed the *Hebrew* Canon of the Old Bible, and held no other Books thereof to be properly Canonical than those which the *Jewish* Church had before received.

BUT as for the Apocryphal Books, *Esdra*s, *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the rest, which are added to the Old Testament, they were not written by Divine Inspiration, nor admitted by the *Jewish* Church into the Canon of Holy Scripture. And though they are now as well as formerly, allowed to be read in Churches for Edification and Instruction of Manners ; yet they are not to be apply'd for Confirmation of Doctrines ; nor were they ever accounted by any Christian Church, in a strict Sense, to be Divine and Canonical, until the late Popish Council held at *Trent* rashly made them so.

THE Books of the New Testament, which we acknowledge to be of Divine Authority, were received from the Apostles by the Primitive Christians, and are now held by the Universal Church of Christ to be Canonical. And these Books are the four Gospels according to St. *Matthew*, *Mark*, *Luke* and *John*, the *Acts* of the Apostles, Fourteen Epistles of St. *Paul*, to *Romans* one, to *Corinthians* two, to *Galatians*, *Ephesians*, *Philippians*, and *Colossians* one a piece, to *Thessalonians* two, to *Timothy* two, to *Titus*, *Philemon*, and *Hebrews* one a piece, one Epistle of St. *James*, two of St. *Peter*, three of St. *John*, one of St. *Jude*, and the *Revelation* of St. *John*. And all these Books of the New Testament, with those of the Old, which were always reputed to be Canonical, are of Divine Authority, and make up the true and perfect Rule of the Christian Religion.

THERE are three Things necessary to constitute the Rule of Religion, *Authority*, *Sufficiency*, and *Perspicuity*. For it must be of Divine Authority, and sufficient to direct us in all Things necessary to Salvation, otherwise it could not be a compleat and infallible Rule. And if it be not so plain and perspicuous in all necessary Matters of Faith and Practice, that it may be understood by all who are diligent to learn the Truth, it could be no Rule to them. But the Holy Scripture hath Divine Authority; and it is sufficient to direct us in all Things necessary to Salvation; and it is plain and easie to be understood in those Things: And consequently it is a perfect Rule of Faith and Life, able to make us wise unto Salvation.



C H A P. II.

Of the Authority of SCRIPTURE.

THE first Property of holy Scripture, as it is the Rule of Religion, is *Authority*. The Authority of any Writing depends upon its Author: And if the holy Scripture be of God, then it must needs have Divine Authority: But the holy Scripture was given by Inspiration of God, 2 Tim. iii. 16.

THE Old Testament was written by *Moses* and the Prophets, who were divinely inspired on purpose to reveal the Will of God: For *the Prophecy came not in old time by the will of Man; but holy Men of God spake as they were moved by the Holy Ghost*, 2 *Pet.* i. 21. And all the Books of the Old Testament, which were written by Men Divinely Inspired, were committed to the Custody of the *Jewish Church*, who used the greatest care to preserve them, and with all faithfulness transmitted them to Posterity. And those Books, which the *Jews* had received into the Canon of Scripture, were received as Divine by Christ and his Apostles. For Christ himself approved all things written in the Law of *Moses*, and in the *Prophets*, and in the *Psalms*, and he appealed to the Scriptures to confirm his Doctrines, *Luke* xxiv. 44. *John* v. 39, 46. And the Apostles of Christ acknowledged that the Oracles of God were committed to the *Jews*, and that all the Holy Scriptures received among them were of Divine Inspiration, *Rom.* iii. 2. 2 *Tim.* iii. 16. 2 *Pet.* i. 19. And in all their Disputations with the *Jews* about Religion, the Apostles constantly adhered to the Scriptures, and thereby proved the Truths which they taught, *Acts* xxviii. 23. And no other things did they teach concerning the Christian Faith (as *St. Paul* declareth) *than those which the Prophets and Moses did say should come*, *Acts* xxvi. 22. And since the Scriptures of the Old Testament were not only approved by the *Jewish Church*, but also confirmed by Christ and his Apostles, we have firm Ground to believe the same.

THE New Testament was written by the Apostles of Christ, or by their special Direction. And the holy Apostles were extraordinarily inspired

spired by the Holy Ghost, who taught them all things, and brought all things to their remembrance, whatsoever Christ had said unto them, Joh. xiv. 26. They were guided into all Truths by such an infallible Assistance of the Holy Spirit, that they could not possibly err in delivering the Fundamentals of Faith and Practice. For if the Apostles had been subject to Error in publishing the Gospel, we could not be certain of the Truth. But there was a Necessity that they should be absolutely infallible in revealing the Doctrines of Christianity, that there might be an infallible Rule to direct the Church in all necessary Matters of Religion. And what the Apostles delivered concerning the Christian Faith, they confirmed by working several undoubted Miracles: For the Miracles, which they did, were a clear Evidence that God had sent them, and approved of what they taught.

AND since the Holy Scriptures, both of the Old and New Testament, were written by Divine Inspiration, and acknowledged by the Church in all Ages to be the Word of God, there is no doubt made among Christians, but that the Authority thereof, in it self considered, is Divine. But there is some Controversy about the Means of proving the Holy Scriptures to be Divine, or the Word of God. Some believe the Scripture to be God's Word, because the present Church hath so defined. Others hold that the internal Testimony of the Spirit is the chief Means to prove the Scripture to be God's Word. But the Testimony of the Spirit, though it may serve to confirm those that have it, yet is no Argument to convince others. And the present Church hath no Authority to define any other

Books to be the Word of God, then those which were given by Inspiration of God. For the Determination of the present Church concerning any Books cannot change the Nature of them ; nor can it make such Books as are not Canonical to be Canonical : Neither is it sufficient to assure us that the Holy Scriptures are the Word of God ; but there is need of some other Means to prove the same.

AND there is no other way to be assured upon firm Ground, that the Books of Holy Scripture were written by Men divinely inspired, but by the Tradition and Testimony of the Church, left upon Record in all Ages since those Books were delivered. And this Tradition and Testimony is sufficient to convince us, that there were such Men as the Apostles, and that they wrote such Books, and that they delivered the same with the Books of the Old Testament unto the Christian Church at the Beginning ; otherwise we could not be certain of any thing that is past and left upon Record. The first Christians, who lived in the Time of the Apostles, and conversed with them, saw the Miracles which they wrought, and were certified by them, that the Holy Scriptures, both of the Old and New Testament, were the Word of God : And those Christians, who were Eye-witnesses of the Apostles Miracles, and received from them the Holy Scriptures as the Word of God, conveyed the same to others with as much Certainty as the Nature of the Things would permit. And by a constant Tradition from the Primitive Church propagated unto our Times, we are assured that these Books were written by Men inspired ; and that they are not depraved in any
material

material Point ; and that divers Miracles were wrought for Confirmation thereof, even as we believe that the Works of *Homer*, *Cicero*, and *Virgil*, were made by them. And if any Man will not be perswaded by the constant Tradition of the Church to believe that the Books of Holy Scripture were written by those Authors, whose Names they bear, he may upon the same Ground question any Matter of Fact that is recorded in the most approved History ; nay, he may as well deny that there is any such City as *Rome*, because he never saw it, but hath only heard of it by Report from others.

BUT though the Tradition of the Church be the first Means of believing the Canon of the Holy Scripture : Yet hereby the Authority of the Church is not raised above Scripture. For the Church doth not prescribe the Rule of Scripture, nor procure Divine Authority to it, but only gives Testimony that it was always esteemed to be Divine. And the Question is meerly about a Matter of Fact, Whether such Books were written by Men inspired, and received as the Word of God by the ancient Church ? And there is no other way to know this, but by the Help of Tradition.

BUT when we are perswaded by the Tradition of the Church to believe that the Books of Holy Scripture were given by Divine Inspiration, there is no farther need of the Church's Testimony to assure us of the Divine Authority of those Books ; but that depends upon the Divinity of those that wrote them. For the Authors themselves do testifie that they were sent of God ; and they proved their Commission from him by working Miracles. And the Church
hath

hath no Power to define whether those Books, which were written by such Authors, be Divine or not ; but she is bound to receive them for Divine.

AND after we are convinced by the Testimony of the Church that the Holy Scriptures were written by Men inspired ; if we study the Scriptures themselves, and observe the Characters of Divinity imprinted in them, and the several Prophecies delivered in them of things to come, long before they happened, and how these Prophecies were exactly fulfilled ; and consider withal the many mighty Miracles which were wrought for Confirmation thereof, we shall find higher Reasons to believe the Holy Scriptures to be the Word of God, than Tradition alone can give. As the Men of *Samaria*, who first believed in Christ for the Woman's Words, did afterward more firmly believe in him, because they heard his own Discourse : So we receive the Holy Scriptures as God's Word upon the undoubted Testimony of the Church ; but when we have examined the Scriptures themselves, and understand that God himself speaks in them, then we believe the Scriptures more than the Church testifying thereof. For the Testimony of the Church is but a human Proof, to assure us that the Holy Scriptures are of God : But the Scriptures themselves give us higher Evidence of their own Divinity, and afford us sufficient Ground to receive the same with a Divine Faith. For our Faith is answerable to the Nature of the Testimony on which we believe. If the Testimony be human, it can produce only a human Faith ; but if the Testimony be Divine, that Faith, which rests on it, is Divine.

And

And so when we are convinced that God hath given Testimony to the Holy Scriptures, we receive them with a Divine Faith, though we were at first induced by rational Evidence to believe. And indeed we must be convinced by rational Evidence, that the Holy Scriptures were given by Inspiration of God, before we can believe them to be his Word. And the better Evidence we have for our Faith, the firmer it is.



C H A P. III.

Of the Sufficiency of SCRIPTURE.



THE second Property of Holy Scripture, as it is the Rule of Religion, is the *Sufficiency* of it. And the Holy Scripture is sufficient to direct us in all Things necessary to Salvation. For *all Scripture, which was given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thorowly furnished unto all good Works, 2 Tim. iii. 16, 17. And the Gospel is the Power of God unto Salvation to every one that believeth, Rom. i. 16. For in the Gospel God hath revealed his whole Council concerning Salvation, and hath kept back nothing that is profitable to us, Acts xx. 20, 27.*

AND

AND sure then the Holy Scripture is a perfect Rule of Faith and Life, sufficient to guide us into all saving Truths; and consequently there is no need of any new Supply of Doctrines. But whatsoever is not expressly contained in the written Word of God, nor evidently deduced from it, cannot be necessary to Salvation. And if any thing be introduced as a substantial Part of Religion, which is not agreeable to the written Word of God, that is so far from being a necessary Truth, that it is expressly forbidden under Pain of Damnation. For if any Man, or an Angel from Heaven, shall preach any other Gospel, than that which Christ and his Apostles have delivered, let him be accursed, Gal. i. 8, 9. And if any Man shall add unto the Holy Scriptures, God shall add unto him the Plagues that are written therein. And if any Man shall take away from the Holy Scriptures, God shall take away his Part out of the Book of Life, Rev. xxii. 18, 19.

BUT the Papists hold that the Holy Scripture is not a perfect Rule of Faith without Tradition. For the Council of Trent, Sess. 4. hath thus decreed; “*That the Doctrine of the Gospel is contained in the written Word, and in unwritten Traditions: And that unwritten Traditions, whether appertaining to Faith or Manners, are to be received and honoured with the same Reverence, and holy Affection, as the Books of the Old and New Testament.*”

BUT if unwritten Traditions be made part of the Rule of Faith, and equalled with the written Word, this doth not only argue that there is some Deficiency in the Holy Scripture, but opens a Way for any Error to be brought into the Church with Authority. For then whatever the Church

Church pleaseth to declare as a Matter of Faith founded on Tradition, must be embraced as a Divine Truth, though it be contrary to the Holy Scripture. Indeed all Traditions are not to be rejected. For Scripture it self is conveyed unto us by Tradition; and without it we could not know what Books are Canonical. And such Traditions also as are agreeable to the Holy Scripture may be observed, so it be done without Superstition. But those Traditions which are different from the Holy Scripture, or contrary to it, and yet are held by the Papists as the Rule of Faith, are impious and wicked. For whatsoever is imposed, as a Part of the Christian Faith, which hath no Foundation in Scripture, is erroneous and dangerous to Salvation. And in vain do Men worship God, if they teach for Doctrines human Precepts, *Mat. xv. 9.* For God is a perfect Lawgiver, and he hath prescribed us our whole Duty in his written Word. And God hath commanded us to have Recourse to his written Word for Direction in all necessary Matters of Religion, *Isa. viii. 20. 2 Pet. i. 19.* And our Saviour and his Apostles usually appealed to the Scriptures of the Old Testament as the Rule of Faith, and confirmed their Doctrines by them, but no where alledge Tradition, *Joh. v. 39. Luk. xvi. 29. Act. xxvi. 22.* And the Apostles thought it necessary to commit the Doctrines of Christianity to writing, that they might be conveyed to Posterity with the greater Certainty, *Luk. i. 4. Jud. 3.* And though all Things which our Saviour and his Apostles did and spake, are not written; yet all that is necessary to Salvation is contained in the written Word of God, or may be proved thereby, *Joh. xx. 30, 31.*

AND

AND no Man, nor any Society of Men, hath Power by vertue of any unwritten Tradition, to impose any thing as a Fundamental of Religion, which hath not sufficient warrant from the written Word. For the Church ought to be subject to Christ, and to observe all things whatsoever he hath commanded, and not to introduce any new Doctrines or Practices. As the Church cannot make that to be a Truth or Falshood which is not so in its own Nature; so neither can she make that to be an Article of Faith, or an Heresie, which before was not so. For nothing can be necessary for Christians to believe and practice now, which was not so from the Beginning. But the Faith, which was once deliver'd to the Saints, is still the same. For God hath revealed all necessary Matters of Religion in his written Word; and we must stick to that, and not turn aside to Human Traditions.



CHAP. IV.

Of the Perspicuity of SCRIPTURE.

THE third Property of Holy Scripture, as it is the Rule of Religion, is the *Perspicuity* of it. And the Holy Scripture is plain and easie to be understood in all Things necessary to Salvation. For *the Word of God is a lamp unto our feet, and a light unto our paths.*
Psal.

Pfal. cxix. 105. Though some Things in Scripture be very difficult and obscure ; yet the Fundamentals of Religion are as plainly delivered in some Places of Scripture, as they can be spoken ; and they may be understood even by those of mean Capacity, provided that they read the Word with diligence, and attend to the Instruction of their Pastors, and use other Means, which God hath appointed for bringing us to the Knowledge of the Truth.

BUT the Scripture is not so easie to be understood, that we need not take any pains to acquire the Knowledge of it. There is no Rule in any Science, though very plain and perspicuous, but it requires some Care and Study, and perhaps the Assistance of a Tutor, before it can be understood and used aright. And so in order to understand the Rule of holy Scripture, Diligence in reading it, Attendance on the Ministry, and other Means must be used : And if the Unlearned are diligent and industrious to learn the Truth, 'tis very possible for them to understand the Rule of Scripture, so far as concerns their Duty. For God will have all Men, the unlearned as well as the learned, to be saved, and to come to the Knowledge of the Truth, 1 *Tim.* ii. 4. And he hath appointed no other Rule, but the holy Scripture to direct all Men in the Way of Truth, that they may be saved.

BUT if the holy Scripture be so obscure and difficult, that the Unlearned by the diligent use of Means cannot understand in necessary Matters of Religion, then it can be no Rule to them, nor can they be fully certain what their Duty is. For how can they be perswaded in Conscience that their Religion is true and sound, unless they are
con-

convinced that it is agreeable to the Rule of holy Scripture? And if they are not able to examine Things by the Scripture, how can they be well assured that what is taught them in Religion is agreeable to the Scripture?

NAY, if the Unlearned be not capable of understanding the Scripture in Things necessary to Salvation, how shall they understand the Teaching of their Pastors, or the Determinations of the Church? For the Matters of Salvation are as plainly express'd in Scripture, as they can be utter'd by the living Voice of our Pastors; and they are as easie to be understood, as the Determinations of the Church. And consequently the Rule of Scripture in Things necessary to Salvation, may be sufficiently understood by the unlearned, if they are careful to use the Means.

AND sure then there is no need of an infallible Judge to give the true Sense of Scripture; but every Man, that is diligent to learn, may be sufficiently certain of the true Meaning of the Scripture, so far as concerns his own Salvation. For every Man is to judge for himself in Matters of Religion, which are necessary for him to know and do in order to be saved. And if he will endeavour, he may as well discern Truth from Falshood, as determine for himself in Matters of Good and Evil.





C H A P. V.

*That the HOLY SCRIPTURE is to be
read by the People.*

IF the Holy Scripture be the only Rule, which God hath given to direct us in the Way to Heaven, then all are bound, as well the People as the Pastors, to read the Scripture, and endeavour to understand it, that they may be established in the Truth. And under the Old Testament God required his People to hear the Law, and read it themselves, that they might learn their Duty, *Deut. vi. 7, 8, 9; and xxxi. 11, 12, 13.* And our Saviour also commandeth us to search the Scriptures, *Joh. v. 39.* And St. Paul exhorteth us to endeavour that the *Word of Christ might dwell in us richly in all Wisdom, Col. iii. 16.* The Bereans are commended for searching the Scripture daily, *Act. xvii. 11.* And 'tis noted, to the Praise of Timothy, that from a Child he had known the Holy Scriptures, *2 Tim. iii. 15.* And therefore the Scriptures are to be read by the People.

AND though Errors and Heresies do arise from misunderstanding of the Scriptures: Yet this is no sufficient Reason to forbid the People to read them. For was there not as much Danger of

mistaking the Sense of the Scriptures formerly, as there is now ? And were there not many dangerous Hereticks in the Primitive Times ? And yet the People were not then forbid to read the Scriptures, but rather advised to read them much more, that they might be the better settled in the Faith.

AND if the People must not therefore read the Scriptures, because there is Danger that they will pervert them, then the Learned much more ought to be restrained from reading them. For the great Perverters of Scripture have been the Learned : And Heresies were first broached by Men of Parts. But indeed the chief Reason why the Church of *Rome* forbiddeth the common People to read the Scriptures is, that their Errors may not be discovered by them. For if the People were permitted to read the Scriptures, they would soon discern that many of their Doctrines are false, and their Worship idolatrous and superstitious.





C H A P. VI.

Of Translations of SCRIPTURE.

IF the Holy Scripture ought to be read and searched by all the People of God, then it is to be translated into the vulgar Tongue, otherwise the People could not read and understand it. The Scripture was at first written in those Tongues, which were best known to the Church of God, on purpose that every one might read it. The Old Testament was written in the *Hebrew* Tongue, which was the Native Language of the *Jewish* Church, to whom it was delivered. And the New Testament was written in the *Greek* Tongue, which at the first publishing of the Gospel was most generally known to the Nations.

AND these *Editions* only of the Holy Scripture being immediately inspired by God are *Authentic*, and by them all Translations are to be examined and corrected. But because these Original Tongues are not understood by all, to whom the Holy Scripture belongs, therefore it is to be translated into the vulgar Language of every Nation, that the common People may peruse and understand it. For if the Tongue, wherein the Scripture is written, be unknown to

the People, they can receive no Profit from it. And consequently it ought to be translated into the vulgar Tongue, that all might read it, and be edified by it.

AND though the Translation of Scripture be not in a strict Sense the Rule of Religion: Yet it is the Means whereby the Divine Truth, which is that Rule, is made known unto us. And by the Translation of Scripture, we may understand all that God requires us to believe and do in order to obtain Salvation. And though that Translation of Scripture, which is in Use among us, was made by Men, who had no Privilege of not erring: Yet we may know that they have not erred in any substantial Point, by comparing their Translation with the Scripture, which was inspired by God.

AND if the Holy Scriptures are to be translated into the vulgar Tongue, that they may be understood by the People; then for the same Reason publick Prayers, and all Parts of Divine Worship are to be performed in a known Tongue, that all may be edified: And every Church in the Primitive Times had Divine Worship celebrated in a Tongue understood. “ *The Grecians*
“ *in their Prayers (saith Origen) use the Greek,*
“ *and the Romans the Roman Language. And so*
“ *every one according to his own Tongue prayeth unto*
“ *God, and praiseth him, as he is able; Orig. l. 8.*
“ *cont. cels.* And most Christian Churches now, except those of the Roman Communion, have the Scriptures and their Liturgies in their own Tongue. And 'tis very fit and necessary, that all Things in the Church should be done unto edifying; that all who are present, may in Faith, and with a good Conscience, join in praying
unto

unto God for his Blessings, and in praising him for his Goodness. But how can the People agree in Devotion, and worship God with united Hearts, when they do not understand the Meaning of the Prayers? Or how can they pray in Faith, and with a good Conscience, when they do not know what they ask of God, or whether he be praised, or not? Nay the Practice of worshipping God in an unknown Tongue, is so unreasonable in it self, and so plainly condemned by the Apostle in 1 Cor. 14. that it is strange that any Christian Church should use it, and labour to justify it.



C H A P. VII.

Of the Parts of Religion ; Of GOD's Existence.

THUS far of the Rule of Religion : The *Parts* thereof are next to be considered. The Parts of Religion are these Two. I. The *Knowledge of God*. II. *The Worship of God*.

THE first General Part of Religion is, *The Knowledge of God*. There are four Things to be known of God,. I. His *Existence*. II. *Essence*. III. *Persons*. IV. *Works*.

THE first Thing to be known of God is his *Existence*. This is the first Ground of Religion. For there could be no Religion, if there were

not a God to be worshipped. But *every one that cometh to God, must believe that he is*, Heb. xi. 6. And such evident Proofs there are of God's Existence, that it cannot reasonably be denied. For God who made all, and governeth all, hath not left himself without Witness, but hath divers ways declared his Being, Power, Goodness, and Perfections. The Greatness of the Universe, the Variety of its Parts, and the beautiful Order and Usefulness which appear in their Connexion, demonstrate the Excellency of him that formed them. For this World and the Things in it are not of themselves, but must needs be made by some other : And that other must be either God, or Chance.

BUT how is it possible for blind *Chance* (as the Atheists hold) to fit Means to Ends, and so to proportion Parts one to another, as to make a comely Symetry in the Whole, and not to fail in ten thousand Instances? Sure we may as well conceive, that the most regular Building was framed by a casual Concourse of Stones and Mortar, Timber and Iron ; as that the rambling Parts of Matter should by Chance place themselves so orderly in the World, and observe such an exact Beauty and Harmony. “ *How often* “ (saith a certain Author) *might a Man, after* “ *he hath shaken a Sett of Letters in a Bag, throw* “ *them out, before they would fall into an exact Poem,* “ *or make a good Discourse in Prose ? And may not a* “ *little Book be as easily made by Chance, as the great* “ *Volume of the World ?* ” Nay Reason is able to teach us, that *Matter* cannot operate of it self, and that *Chance* forms no Beings now : And how unlikely is it, that it should do so much formerly, as to make the whole World ?

CERTAINLY such Beauty, Proportion, and Order, as is observable in the Creatures, cannot be Effects of meer Chance, but must needs proceed from God, who is infinite in Wisdom, Goodness, and Power. For *the invisible Things of God, even his eternal Power and Godhead (saith the Apostle) are clearly seen from the Creation of the World, being understood by the Things that are made, Rom. i. 20. The Heavens declare the Glory of God, and the Firmament sheweth his handy Work, Psal. xix. 1.* The curious Frame and Position of the Earth demonstrates an infinite Wisdom and Power. The excellent Workmanship of our own Bodies, and the more wonderful Nature and Faculties of our Souls, may well teach us to adore him that made us. And nothing which God hath created, but upon due Consideration may afford us Matter of Praise and Admiration.

AND as the Glory of God shineth forth in the Works which he hath made: So the Notion of a Deity is implanted in Mens Natures, and so interwoven with the Principles of their Minds, that no Succession of Time hath been able to wear it out. For all Nations, though different in Manners, do consent in acknowledging a God. And no People are so barbarous, but worship some thing or other, as God. And this Belief of a Deity being so constant and universal, could not proceed from any Infirmary or Prejudice in Judgment. Nor could the Notion of a Deity be brought in by Fear and Dread, or by any politick Device. For the greatest Princes themselves have been fully convinced of the Existence of a God. And the People could not have been terrified with it, if they had not been acquainted

with it before. The Fear of a Deity indeed doth possess the Minds of Men; but the real Existence of a God is the Cause of that Fear. But if Fear alone made Men believe that there is a God, then the contrary Instruction and Education would be able to root out this Belief. But though Men walk in wicked Ways, and are alienated from the Life of God; yet they acknowledge his Being.

NAY those wicked Wretches themselves, who deny the Existence of God, are never able to extinguish their natural Notions of it; witness those Fears and Terrors, whereunto they are obnoxious. No kind of Men are more afraid to be punished by God, than such as pretend not to believe his Being: For their own Conscience within doth testify against them. And though in Words they deny the Existence of a God, and live as if there were none: Yet those Confusions and Amazements, which sometimes they discover, do sufficiently confute their horrid Opinion.

AND besides, some Atheistical Persons have been overtaken with such signal Judgments, that their strange Deaths have proved the Existence of God to their Sorrow. For is it likely that such kind of Men should be sometimes singled out for Objects of remarkable Vengeance, if there were not a God, who observeth their Deeds, and punisheth them according to their Deserts? So that we may well conclude with the *Psalmist*, that certainly *there is a God, who judgeth in the Earth*, Psal. lviii. 11.



C H A P. VIII.

Of the Essence and Names of G O D.

TH E second Thing to be known of God is his *Essence*. The *Essence* of God is spiritual, independent, and indivisible. The true God is a most pure Spirit without Body, Parts, or Figure, invisable, dwelling in the Light inaccessible, whom no Man hath seen, nor can see ; *John* iv. 24. - *1 Tim.* vi. 16.

AN D God is such a Spirit as is uncreated, and independent. The Angels indeed are Spirits; but they were created by God, and depend on him. But God is an uncreated Spirit, who hath no need of any thing, but giveth to all Life, and Breath, and all Things ; *Acts* xvii. 24.

TH E *Essence* also of God, being spiritual and infinite, cannot be separated into Parts, nor divided between the three Divine Persons ; but it is wholly and entirely communicated from the Father to the Son, and from both those to the Holy Ghost.

TH E *Essence* of God, though incomprehensible in it self, may yet in some measure be known by his *Names* and *Properties*.

T H E

THE Names given unto God in Scripture, are especially these; *Jehovah*, *Jah*, *Eheje*, *Kúꝑi⊕*, *Θεός*, *El*, *Elohim*, *Shaddai*, *Helion*, *Adba*.

Jehovah, is derived from יהוה or rather יהוה *fuit*, and signifies an eternal, independent Essence, having its Being from none, and giving Being to all Creatures.

Jah, is a Contract of *Jehovah*, and signifies such a Being, as eternally subsists of it self.

Eheje, comes from the same Root as *Jehovah* doth, and signifies an eternal and unchangeable Being, which is the same Yesterday, to Day, and for ever.

Kúꝑi⊕, signifies Lord or Governour, and answereth to the Hebrew Name *Jehovah*, and importeth that God is an absolute Lord, who hath Power and Dominion over all Creatures in Heaven and Earth, and governeth them all according to his Will.

Θεός, signifies God; and when it is properly taken, it denoteth that God is such a Being, as is every where present, beholding and observing all Things, and giving Life and Vigour to all Creatures.

El, signifies Fortitude and Power; and when it is given to the true God, it importeth that he is most powerful, able to do whatsoever he pleaseth.

Elohim, is attributed to God, inasmuch as he is the Creator, Governour, Prince, and mighty Judge of the World. This Name though it be usually put in the plural Number, yet is predicated of one God.

Shaddai, signifies that God is Omnipotent, whom none can resist, and All-sufficient, able to enrich

enrich us with all Blessings, and most Gracious, ready to give us all good Things.

Helion, signifies most High, and denoteth that God is high above all, infinitely exceeding all Creatures in Glory and Perfection.

Abba, signifies Father; which Title is attributed unto God, because he hath given Being to all Creatures, and sustaineth them therein; and as a Father taketh care of his Servants, and tendreth them as Children, and is ready to hear and help them when they call on him.



CHAP. IX.

*Of the Essential PROPERTIES of GOD;
Of GOD's PERFECTION.*



THE Divine Properties are Attributes of God, whereby his Nature is made known to us, and distinguished from the Creatures. The Properties of God are not Qualities or Accidents, but his very Essence it self; nor are they really different one from another; but they are distinguished among themselves only formerly in respect of different Objects, and in regard of our manner of understanding: For there is nothing really in God, which is not God himself.

The

THE Properties of God are of two Sorts.

I. *Absolute or Incommunicable.*

II. *Relative or Communicable.*

THE *Absolute Properties* of God are such as describe his Nature as he is in himself, which cannot in any respect agree to the Creatures. Of this sort are these following. I. *Perfection.* II. *Eternity.* III. *Independency.* IV. *Simplicity.* V. *Infiniteness.* VI. *Unity.* VII. *Omnipresence.* VIII. *Immutability.*

THE first Absolute Property of God is his *Perfection*, whereby he is full of all Excellencies, and absolutely compleat in himself, having no Defect. He hath his Being of himself, and he is his own End, and needeth nothing: But his Perfection is so great, that it cannot be increased, nor diminished. The best of Creatures, as Angels and Saints, though they be perfect in their Kind, yet are negatively imperfect, that is, there are many Degrees of Perfection which they want. But God is absolutely perfect without any Defect: And he is so compleat, that he cannot lose what Excellencies he hath, nor receive greater; but he is sufficient to himself alone, and the Author of all Perfections which the Creatures have in their several kinds. For God is the *Chief Good*, who hath all good Things in himself and of himself, and who communicateth all that is good to his Creatures. The Goodness and Perfection of the Creatures is only a Ray of that which is infinite in God. For God is essentially good and blessed, and from him cometh every good and perfect Gift.

THE

THE Duties arising from this Attribute of God are Two.

First, THE Perfection of God should move us to make him alone the chief Object of our Affections, and the End of our Actions. Whatsoever Good we have, we have received from God; and in him alone can we find rest to our Souls. And if we have him, we have all, and can want nothing. He is our Sun and Shield and exceeding great Reward. We may love and use temporal Blessings in Subordination to him: But if we seek Happiness without him, we must needs be disappointed of our Hopes. For God being infinitely perfect, is able to supply all our Wants; but without him all other Things can do us no good.

Secondly, THE Perfection of God may move us to serve him with Humility, and not glory in any of our Performances, as if he were beholding to us for them: For God is infinite in all Excellencies, and he can receive no Benefit from us; but he hath commanded us to serve him for our own Good and Advantage, and not for his Profit: And how then can we merit any Reward from him by what we do in his Service? *Can a Man be profitable to God, as he that is wise may be profitable to himself? Job xxii. 2. If thou be righteous, what givest thou him? Or, What receiveth he of thine Hand? Job xxxv. 7.*





C H A P. X.

Of the ETERNITY of GOD.

THE second Absolute Property of God is his *Eternity*; which is an Attribute, whereby he is infinite in Duration, without Beginning of Days, or End of Time, always and wholly the same for ever. If God be most perfect, and the first Cause of all, then he must needs be eternal without Beginning; because otherwise he should either have a former Cause, or produce himself. But 'tis impossible that God, who is the first Cause of all, should have a former Cause. And 'tis equally impossible that he should produce himself, because then at the same time he should have a Being, and yet no Being: A Being, in that he was the Producer; and no Being, in that he was to be produced; and therefore he is without Beginning.

AND God is also immortal, and without ending. For seeing God is infinitely perfect in himself, and the Maker of all Things, he cannot be unmade by the Force of any external Agent, nor shall he cease to be by any Infirmary of Nature: But God is *Alpha and Omega, the Beginning and the Ending, which is, and which was, and which is to come, the Almighty*, Rev. i. 18. *Before he had formed the*
Earth

Earth and the World, even from everlasting to everlasting he is God, Psal. xc. 2. Some Creatures, as Angels and Saints, are eternal *a parte post* in respect of Time to come; for they shall have no Ending, though they had Beginning. But God is of infinite Duration, without Beginning or End.

AND God continueth for ever the same, and is not measured by the Differences of Time, as Creatures are. For the Eternity of God is the same with his Essence; and all Time is present to him without any Precession or Succession. *Before Abraham was* (saith our Saviour) *I am*, Joh. viii. 58. God possesseth all things together, and nothing in him is past or to come; but *he is the same Yesterday, to Day, and for ever*, Heb. xiii. 8. And therefore when the Holy Scripture attributeth either the Differences of Times, or Days and Years unto God, it speaketh after the manner of Men, according to the Weakness of our Capacity.

THIS Attribute of God should move us to perform these two Duties.

First, IF God be eternal, and will eternally punish such as continue impenitent in Sin, then we should be careful to avoid all Sin for fear of his Wrath; for God hath threatned eternal Death to all impenitent Sinners; and he ever liveth to execute Vengeance on them. And therefore it concerns us to fly from Sin as the greatest Evil, which without Repentance will bring upon us endless Misery.

Secondly, IF God be eternal, and always alike able and willing to reward those that serve him, then we should continue in Obedience to him in hope of the Reward. For God hath promised
eternal

eternal Happiness to all that practise Godliness and Virtue, and persevere therein; and he abideth for ever to make good his Promise. And therefore we have sure Ground to hope for Life eternal, if we remain faithful unto the End.



CHAP. XI.

Of the INDEPENDENCY of GOD.

THE third Absolute Property of God is his *Independency*, whereby he is the First without all Causes, having his Being and Excellencies in and of himself, and on whom all Things else depend. For God being most perfect and eternal, he cannot depend on any other either for his Being or Working; but all other Things must needs depend on him. For if he depended upon any other, that other must be before him, and better than he: But nothing can be before the first Cause, or better than God, who is infinite in all Perfections: And therefore he hath no Cause above or without himself; nor doth he depend on any other for his Goodness and Excellencies; nor hath he any higher End than himself: But *for him, and to him, and through him are all things*, Rom. xi. 36. *Neither is he worshipped with Mens Hands, as though he needed any thing, seeing he giveth to all Life, and Breath, and all Things. For in him we live, and move, and have our Being*, Acts xvii. 25, 28.

AND

AND if we depend on God for our Being, and all the good Things which we have, then we should be thankful and obedient to him. For since God hath made us, and sustaineth us, and hath bestowed many Gifts and Blessings on us, he hath Right to require from us the Tribute of Thanks and Obedience. And 'tis very fit and reasonable that we should employ all our Faculties and Blessings unto his Honour, from whom we have received them.



C H A P. XII.

Of the SIMPLICITY of GOD.

THE fourth Absolute Property of God is his *Simplicity*; which is an Attribute whereby he is a most pure Being, void of all Mixture or Composition of Parts and Accidents, without Division and Multiplication, invisible and impassible: For God is a most perfect Spirit without Body, without Qualities, admitting no manner of Composition, nor any Division into Parts, Faculties, or Properties, nor liable to any Passion. The Creatures are compounded of divers Parts, and are of different Natures and Qualities; but there is no such thing in God: For whatsoever is in him is his Essence; and all that he is, he is by his Essence: Though we conceive many Properties as distinct in God, by reason of different Effects, and of

the Weakness of our Understanding: Yet those Properties are not Parts, nor Qualities in him; nor do they differ from his Essence, nor really one from another; but they are the very Essence it self: And so the Eternity of God is the eternal God, and the Mercy of God is the merciful God. For whatsoever God is, he is such by his Essence. So that when the Holy Scripture attributeth bodily Parts and Members, or human Passions and Affections unto God, it must be taken in a Figurative Sense; for such Things are not really in God. But because he is incomprehensible in his own Nature, he is sometimes in Scripture represented to us as a Man by way of Condescension to our Capacity.

THE Duties arising from this Attribute of God are these Two:

First, IF God be a most pure and perfect Spirit, then we should purifie our Souls, and adorn them with spiritual Excellencies, that we may be fit for communion with him. For our Souls are made after the Image of God, and the more they excel in Purity and Holiness, the more they resemble him, and the more capable they are of being united to him: And therefore we should be careful to purifie our selves, that we may be capable of enjoying God, who is infinite in Purity.

Secondly, IF God be most pure without any Composition, then we should worship him in Truth and Sincerity without Hypocrisy. For God is a Spirit of infinite Purity without any Mixture, and he taketh Delight in those that serve him with upright Hearts. But such as do the Duties of his Service in Hypocrisy for base Ends, do but provoke him by their Service: For

God hateth those that draw nigh unto him with their Lips, when their Hearts are far from him. And if we perform good Works in a wicked Manner, or unto an evil End, they cease to be good and are turned into Sin.



C H A P. XIII.

Of the INFINITENESS of GOD.

THE fifth Absolute Property of God is his *Infiniteness* or *Greatness*; which is an Attribute, whereby he is incomprehensible and uncircumscrib'd without all Measure, Limitation, and bounds whatsoever. The Excellencies of God are all originally in himself, and not derived from another; and consequently his Essence cannot be limited by the Creatures. Nay, the Nature of God is so glorious and perfect, that we cannot comprehend him: But he is as much beyond that Model, which we draw of him in our Minds, as the Heavens are above the Earth. No Attributes can sufficiently express the Nature of God: But when we have ascribed to him all the Perfections, Excellencies and Glory imaginable, they come all far short of that which is in him. For God's glorious Essence is ineffable, and cannot be fully known; but we apprehend his Excellencies more by Negatives than Affirmatives. We know what is not in

God, rather than what is in him. *Great is the Lord, and greatly to be praised; and his Greatness is unsearchable*, Psal. cxlv. 3.

THIS Attribute of God obligeth us to practise these three Duties.

First, THE Infiniteness of God should deter us from presuming to know more of him, than he hath been pleased to reveal in his Word. The Nature of God is too wonderful for our Knowledge, we cannot comprehend it. And who so endeavoureth too curiously to behold his Face, besides the Offence, shall be confounded with his Glory: So that 'tis the best Wisdom to be wise unto Sobriety, and to be satisfied with such a Knowledge of God, as may fit us to serve him, and glorifie his Name.

Secondly, THE Greatness of God should make us rejoyce that we have an Interest in him. If we think our selves greatly graced when we are esteemed by great Men, Then what an Honour is it to be loved and respected by God, who is greater than all? And when we are in Favour with God, and enjoy the Light of his Countenance, we are more glorious and Happy than the World can make us. And if we understood our own Greatness by being Sons of God, this would raise us above the World, and make us esteem nothing great but God, and to glory in nothing but in him.

Thirdly, THE Greatness of God should work in us an humble Fear and Reverence towards him. There is an infinite Distance between us and the Great God of Heaven; and 'tis fit that we should come before him with due Apprehensions of his Majesty and Glory, and not behave our selves towards him, as if he were our Equal.

And

And if our Hearts were truly possessed with the Sense of God's Majesty and our own Meanness, we should not carry our selves rudely in his Presence, but adore and worship him with all Humility and Reverence.



C H A P. XIV.

Of the UNITY of G O D.

THE sixth Absolute Property of God is his *Unity*; which is an Attribute whereby he is so *One*, that he cannot be more. The very Nature of God is such, that it cannot be divided, nor admit of a Partner. *For the Lord, he is God, and there is none else besides him, Deut. iv. 35. I am the Lord, and there is none else, there is no God besides me, Isa. xlv. 5. An Idol is nothing in the World, and there is none other God but one, 1 Cor. viii. 4.*

THE Unity also of the Godhead may be proved by Reason. For he that is God must be an infinite Being, having all possible Perfections. And impossible it is that there should be two such Beings; for either they must have equal, or different Perfections. If they have equal Perfections, then neither of them can be God, because neither have infinite Perfections. If they have different Perfections, and one hath greater than the other, then both cannot be infinitely perfect. For he that hath less Perfection, is limited both

in his Nature, Power, and Excellencies ; and therefore he cannot be infinite. And he that hath the greatest Perfections, is either sufficient of himself unto all things, or not. If he be sufficient of himself alone unto all Things, then the other is unnecessary : But if he need the Assistance of the other on any Account, then himself is not infinite in all Perfections. And most absurd it is to suppose a God to be either unnecessary, or imperfect. And therefore there can be but one true God, who is Infinite, All-sufficient, and most perfect.

THOUGH there be many that are improperly called Gods, either for their Dignity, Excellency, or Office, which they derive from God, as Angels and Magistrates ; or because they are idolatrously set up by wicked Men in the Place of God, as Satan and Idols : *Yet to us there is but one God the Father, of whom are all Things, and we in him ; and one Lord Jesus Christ, by whom are all Things, and we by him, 1 Cor. viii. 5, 6.*

THE Unity of the Godhead requires us to have no other Gods besides the true God. As God is one by his Nature, so he will admit of no Co-rival in his Worship. *But we must worship the Lord our God, and him only must we serve, Matth. iv. 10.* And if we adore and honour any Creature with Divine Worship, we make that Creature another God, and reject the Lord. Though there cannot be really more Gods than one ; yet if we render Divine Worship to any Creature, and love, fear, or trust in it, more than in God, we set it up in the Room of God. And 'tis a great Indignity and Provocation to the true God, when we give his Glory to another.

C H A P. XV.

Of the OMNIPRESENCE of GOD.

THE seventh Absolute Property of God is his *Omnipresence* or *Immensify*; which is an Attribute, whereby he is without Dimension and Circumscription of Place, wholly every where present, containing all Things, and being contain'd of nothing: For *God above is all, and through all, and in all*, Eph. iv. 6. *Behold the Heaven, and the Heaven of Heavens cannot contain him*, 1 King. viii. 27. But he is unmeasurable, within all Things, and without all Things, included in nothing, nor excluded from any thing. *For am I a God at hand, saith the Lord, and not a far off? Can any hide himself in secret Places, that I shall not see him, saith the Lord? Do not I fill Heaven and Earth? Jer. xxiii. 23, 24. Whither shall I go from thy Spirit? (saith the Psalmist) Or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold thou art there: If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea, even there thy Hand shall lead me, and thy right Hand shall hold me, Psal. cxxxix. 7, 8, 9, 10.*

AND 'tis necessary to be believed, that God is every where present, both in respect of his *Knowledge*, whereby he sees and takes Notice of every Thing; and also in respect of his *Power* and *Pro-*

vidence, whereby he doth uphold and govern all Things. For it cannot well be conceived how God should see and observe, sustain and govern all Things, if he were not actually present in all Places.

BUT though God be every where present ; yet he is not measured, as Bodies are, by the Dimensions of Place, as if he had one Part in this Place, and another in that ; but he is whole in every Place, and whole in every Part of Place. For the Essence of God is infinite without Members and Division ; and therefore he hath not one Part without another.

THIS Attribute of God should excite us to perform these two Duties.

First, THE Consideration that God is every where present should make us diligent in well doing, and afraid to do evil. Whatsoever we do, we are in God's Sight and Presence ; and he observes our Secret as well as open Actions. And if we discerned with the Eye of Faith, that God is near us, and walks with us in all our Ways, we should be more careful to walk before him with a perfect Heart. For doubtless we should be more sincere and upright in Religion, if we thought that God sees and observes the Intents of our Hearts, as well as our outward Actions. And who would commit Iniquity without Fear, if he were fully convinced that God always stands by him as a Witness and a Judge ? For if we believed and considered that God is ever with us, and takes Notice of our Deeds, we should be more watchful over our Ways, and take more Heed what we do before so great a Majesty.

Secondly,

Secondly, THE Consideration that God is every where present should move us to pray unto him, and depend upon him for all Graces and Blessings. Wheresoever we are God is with us, and ready at Hand to support and comfort us. He knows our Needs, and heareth our Requests, and understandeth how to dispose all Things to our good. And if we sue unto him with pure Hearts and devout Affections, we shall *obtain mercy and find grace to help in time of need.* For God is nigh unto all them that call upon him; to all that call upon him in Truth, Psal. cxlv. 18.



C H A P. XVI.

Of the IMMUTABILITY of GOD.

THE eighth Absolute Property of God is his *Immutability*; which is an Attribute whereby he is subject to no kind of Change either in his Nature, or in his Purposes. Though the Heavens and the Earth shall be changed, yet God is the same, and his Years shall not fail, *Heb. i. 11, 12.* For *God is incorruptible, and with him is no variableness, nor shadow of turning,* Rom. i. 23. Jam. i. 17. If the Nature of God were changeable, he must be changed either by an external Agent against his Will, or of his own Accord. But God being an independent and the most perfect Being, cannot be necessitated by another to an unwilling Change.

Change. And he being infinitely Wise, will not willingly change for the worse: Nor is it possible that he should change for the better, because he is infinite in Perfection. And therefore he is no way changeable in his Nature.

NOR are the Purposes of God alterable, but constant and immutable. For *God is not a man that he should lye; neither the Son of Man that he should repent. Hath he said it, and shall not he do it? Or hath he spoken, and shall he not make it good?* Num. xxiii. 19. *If we believe not, yet he abideth faithful, he cannot deny himself,* 2 Tim. ii. 13. And if God sometimes gives not what he hath promised, nor executes what he hath threatened: Yet he changes not in himself, nor is his Mind altered; but the Persons only with whom he dealeth are changed. For God's Promises are made on Condition of Obedience: And if this Condition be not performed by us, he is not bound to do what he hath promised. And God's Judgments are threatened only for Sin. And if Men repent of their Sins, God may repent of the Evil which he hath threatened, without any Change of his Will.

THIS Attribute of God engageth us to practise these two Duties.

First, THE Immutability of God should move us to trust and rely on his Promises, and dread his Threatenings; for God is unchangeable, and all his Promises are firm, and shall be exactly fulfilled to all that perform the Condition on which they are made. And all his Threatenings against impenitent Sinners are immutable; and he will surely execute Wrath upon those that will not be reformed. And therefore let us turn from our Sins unto God and obey his Will, that we may ob-

obtain the Mercy promised. But if we continue impenitent in wicked Ways, we must look to undergo the Punishment threatened.

Secondly, THE Immutability of God should move us to be constant and unchangeable in Religion. Whatever we do in the Service of God, it is of no account with him, unless we persevere in well-doing. And no Benefit shall be received by professing the true Faith, unless we continue in it without wavering. But if we turn from the Way of Righteousness, it had been better for us not to have known it; for the Goodness of God towards us is conditional; and he will continue his Favour towards us no longer than we continue in Obedience to him.



C H A P. XVII.

*Of the Relative PROPERTIES of GOD;
Of the LIFE of GOD.*



SO much of the *Absolute* Properties of God: The *Relative* or *Communicable* Properties of God are next to be considered: And they are such as describe the Nature of God, as he is to us, having some Likeness with certain Qualities in us: Of which Sort are these following. I. *Life*. II. *Intellect*. III. *Will*. IV. *Goodness*. V. *Love*. VI. *Mercy*. VII. *Clemency*.

mency. VIII. *Patience.* IX. *Justice.* X. *Truth.*
XI. *Holiness.* XII. *Power.*

THE first Relative Property of God is his *Life* : Which is an Attribute whereby he liveth of himself eternally, and giveth Life and Being to all Things living. As God is sufficient to himself alone : So in a most eminent Manner he hath Life in and of himself, according to that of our Saviour, *Joh. v. 26.* *As the Father hath life in himself : So hath he given to the Son to have life in himself.* Though the Chief of the Creatures, as Angels and the Souls of Men, are immortal : Yet they have not Life of themselves, but depend on God and are upheld by his Power. But God alone existeth of himself, and never had Beginning of Life, nor shall at any time cease to live ; but he liveth for ever without Change, *Dan. iv. 34.* And he also giveth to all Life and Breath and all Things, *Act. xvii. 25.* Whence God only is said to have Immortality, *1 Tim. vi. 16.*

THE Duties which are to be performed in Reference to this Attribute of God, are Two.

First, THE Consideration of God's Immortality should move us to believe his Promises and Threatenings. Whatsoever God hath promised or threatened shall be exactly fulfilled, seeing he ever liveth to perform the same. If we obey his Precepts, we may be confident that he will give us what he hath promised. But if we sin against him, and provoke his Anger, we have just Cause to fear that he will bring upon us the Evils which he hath threatened. For God always liveth to reward his Servants, and to execute Vengeance against those that rebel against him.

Secondly,

Secondly, The Consideration that God giveth us our Life and Being should engage us to serve and glorifie him. We are bound, both in Gratitude and Obedience, to employ all our Faculties in his Service, from whom we have received them. And 'tis most reasonable that we should live unto God, and glorifie his Name, in whom we live, and move, and have our Being.



C H A P. XVIII.

Of the INTELLECT of GOD.

THE second Relative Property of God is his *Intellect*; which is an Attribute whereby he knoweth most clearly and perfectly both himself in his own glorious Nature; and also all and every Thing whatsoever, which have been, are, or shall be, with all the Circumstances belonging to them. He knoweth himself, and all his own Perfections. And all Things else he knoweth by himself with one simple Act. *Known unto God are all his works from the beginning of the world, Act. xv. 18.* And there is not any creature that is not manifest in his sight: But all things are naked and open unto the eyes of him, with whom we have to do, *Heb. iv. 13.* He knoweth the hearts of all the children of men, *1 King. viii. 39.* He understandeth our thoughts afar off, and is acquainted with all our ways, *Psal. cxxxix. 2, 3.* For the eyes of the Lord are in every

every place, beholding the evil and the good, Prov. xv. 3. The Lord taketh Notice of all the Good which we do, and the Sincerity of our Hearts in doing it, that he may reward us. And he observeth all the Evil which we do, and the Aggravations of our Sins, that if we repent not, he may punish us according to our Deserts.

THERE are three Acts of the Intellect of God.
I. *Knowledge.* II. *Prescience.* III. *Wisdom.*

I. THE *Knowledge* of God is an Act of his Intellect, whereby he understands and considers all Things as they are in their own Natures, Faculties, and Powers, with all their Actions, and the Circumstances thereof. *The Eyes of the Lord are open upon all the Ways of the Sons of Men, to give every one according to his Ways, Jer. xxxii. 19. For God knoweth Evil as well as Good, with a general and absolute Knowledge. But when the Knowledge of God signifies his Approbation, he knoweth only the Righteous; that is, he acknowledgeth them for his, and approveth their Ways, 2 Tim. ii. 19. Psal. i. 6. But he is said not to know the Wicked, nor their evil Deeds, as Hab. i. 13. Thou art of purer eyes than to behold evil, and canst not look on iniquity. And Matth. xxv. 12. I know you not. For God doth not so know the Wicked, as to approve them, and delight in them. But otherwise he knoweth the Wicked as well as the Righteous.*

II. THE *Prescience* of God is an Act of his Intellect, whereby he fore-knows from the Beginning all Things which come to pass in Time. *For God knew all Things before ever they were made, Eccclus. xxiii. 20. He fore-knows all the Good which*

which Men will do by his Assistance, and all the Evil which they will do through the Perverseness of their own Will. But God's Fore-knowledge is not the Cause of Men's Actions ; but in Order of Nature it is after them, and supposeth them as done. They are not done, because he fore-knoweth them : But because they will come to pass, therefore he fore-knoweth them.

*“ But if God fore-knows all future Events, then
“ they must certainly be. And what is thus certain
“ seems to be necessary. And therefore if all future
“ Events, even the Sins of Men, are certainly fore-
“ known by God, then they are necessary, and cannot
“ be otherwise.”*

Answ. 'Tis true that every Event which God certainly fore-knows will certainly be : But every Thing that will certainly be, is not produced by a necessary Cause : Nor doth God's Fore-knowledge of an Event prove the Necessity of it, but only the Certainty. For God's Fore-knowledge is not the Cause of the Things fore-known, but supposeth them as done. And consequently his Fore-knowledge doth not lay any Necessity on Men to do any Thing that is wicked : Though God knows our Thoughts and Actions afar off ; yet this doth not make us to think such Thoughts, or to do such Actions. But the Liberty of our Will is consistent with God's Prescience of what we will do.

III. THE Wisdom of God is a Perfection, whereby he understandeth the Nature of all Things, how they are conducive to his own great Ends, and he knoweth how to order and dispose all Things in the best Manner for his own Glory, and the Good of his Servants. As he created all Things in Number, Measure and Weight ;

Weight; so he wisely ruleth and disposeth all Things unto his own Holy Purposes; and he knoweth how to make all Things to work together for good unto those that love him.

THIS Attribute of God may excite us to perform these three Duties.

First, THE Consideration that God knoweth all our Thoughts and Actions should move us to do our Duty in Sincerity of Heart. Though we cannot see God, because he is a Spirit invisible, yet he always seeth us, and nothing that we do is hid from him; but he observeth all our Works, and knoweth all our Designs in doing them. And what will it profit us to appear religious before Men, when our Hearts are corrupt? Or to make a Shew of Holiness, when we follow the Works of Wickedness in secret? For *all our ways are before the eyes of the Lord; and he pondereth all our goings*, Prov. v. 21. And great Reason then there is that we should be holy within as well as without, and be as careful of our Thoughts and secret Actions, as if we were in an open Theatre, and beheld by a Multitude of Men. And if we believed and considered that God seeth in Secret, and discerneth the least Hypocrisie, we should labour diligently to approve our selves unto him, and endeavour to be Holy in all Manner of Conversation.

Secondly, THE Consideration that God seeth and observeth all our Deeds, should make us careful to avoid all Sins, as well secret as open. *There is no darkness nor shadow of death, where the workers of iniquity may hide themselves*, Job xxxiv. 21, 22. For God, against whom we sin, always stands by us, and beholds us sinning. And he

he will bring every Work into Judgment with every secret Thing. And why then should we take more Liberty in private to indulge our Lusts, or think our selves secure, while our Sins are concealed from the World? If we are afraid to offend before Men, Why should we not be as much afraid to transgress in the Sight of God? Is it more terrible to be discovered by the Eye of the World, when we are committing the Works of Darkness, than to be seen by the piercing Eye of the great God of Heaven and Earth, who can strike us dead in the very Act of Sinning? And 'tis certain that we can never hide our evil Deeds from the Sight of God: But his Eye is always on us, and he sees what we do through the darkest Cloud; and therefore it concerns us to avoid secret as well as open Sins.

Thirdly, THE Consideration that God is infinitely wise, and knoweth how to dispose all Things unto our Good, should make us cheerfully resign our selves to his good Pleasure in every Estate. Though we cannot always understand God's Ends and Designs in all his Disposals; yet we may be sure that there is Wisdom and Goodness in all. For God knoweth much better than we our selves what we need, and what will tend most to our Benefit; and in his Wisdom and Goodness he assigneth us the safest Condition. And 'tis fit then that we should leave it to God to chuse our Condition for us, and rest content with that which he allotteth us. And if we wait with Patience 'till we see the Reasons of God's Dispensations opened in the Event of Things, we shall find sufficient Cause to acknowledge his Love and Favour towards us in his Disposals.



CHAP. XIX.

Of the WILL of GOD.

THE third Relative Property of God is his *Will*; which is an Attribute whereby he willeth himself as the *chief Good*, and all other Things which are really good. The *Object* of the Divine Will is only that which is *good*: For the very Nature of God is such, that he cannot will, nor do any thing but what is good. He willeth himself principally, because he is most perfectly good: And he willeth other good Things, because they have some Emanations of his Goodness in them: Nay he willeth and inflicteth the Evils of Punishment, that is, Judgments; because these are in some respect good, in that they are Executions of Justice.

BUT the *Evil of Sin* is so contrary to the Nature and Will of God, that he doth no way will it. The Will of God is the Rule of Justice, because he always willeth that which is just and good, and hateth and forbiddeth all that is evil. But he doth not will Things in themselves unjust and evil, and by willing them render them just and good. For the Will of God follows his Nature: And it is not agreeable to his Nature to will that which is sinful. For *The Lord hath no plea-*

pleasure in wickedness, neither shall evil dwell with him, Psal. v. 4. He is no Cause of Sin, neither doth he tempt any Man thereunto, *Hos. xiii. 9.* *Jam. i. 13.* But he only permitteth Sin to be done. Neither would he permit it, but that he can draw Good out of it contrary to its Nature.

THE Will of God in respect of different Objects may be distinguished into these three Kinds. I. *The Decretive Will.* II. *The Legislative.* III. *The Distributive.*

I. *The Decretive Will* of God is the *Will* of his *Decrees*, whereby he willeth or permitteth all Actions and Events that come to pass in Time, and hindereth whatsoever he will not have done. This Will of God is two-fold. 1. *Effective.* 2. *Permissive.*

First, *The Effective Will* of God is that kind of Will, whereby he willeth, approveth, and worketh all good Actions, which are done in Time, and effectually hindereth whatsoever he will not do, nor suffer to be done. All the Works which God himself doth, he effectually willeth. And some of those he willeth absolutely without any Consideration of the Actions of Men, as the Sustentation and Government of the World, the Redemption of Mankind, and the Resurrection of the Dead. And what God willeth absolutely, he effecteth by his Power, which cannot be hindered. For whatsoever the Lord pleaseth, that doth he in heaven, and in earth, in the sea, and all deep places, Psal. cxxxv. 6.

AND all the good Actions also of Men God willeth and effecteth, not absolutely against their

Wills, but conditionally that they co-work with his Grace. For though we cannot will, nor do any good without the Grace of God; yet he will not work any good in us without our own Will and Endeavour.

AND whatever God will not have to be done, he hindereth by his Power, which cannot be resisted. For the Creatures cannot do whatsoever they please, but only what God willeth or permitteth them to do.

Secondly, The Permissive Will of God, is that kind of Will whereby he suffereth Sin to be done. This is not properly the Will of God, but rather the Remission of his Will. For God doth not any way will Sin, but permits it only to be done: So God suffered the evil Manners of the Israelites in the Wilderness, Acts xiii. 18. And in Time past he is said to have suffered all nations to walk in their own ways, Acts xiv. 16. And when God permits a Man to Sin, he doth not any way move his Will to Sin, nor withdraw all necessary Means to hinder him from Sinning, but only suffers him to use the Freedom of his own Will. And the Man that is suffered to sin, is not under any Necessity of Sinning, but he may by the Assistance of that Grace which is allowed him, abstain from it. And if he doth Evil, 'tis imputable to his own Will, and not to any Act of God's. For let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil: neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed, Jam. i. 13, 14.

II. *The Legislative Will* of God is the Will of his *Commands*, whereby he willeth and commandeth what we ought to do. As God requireth us to serve and obey him: So he hath given us his *Law*, whereby we ought to walk. And he hath chalked out our *Duty* so plainly, that if we are diligent to learn, we cannot well wander out of the *Way of Life*. For *he hath shewed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?* Mic. vi. 8. And this Will of God, which is revealed in his *Word*, is the *Rule of our Obedience*. And we may be sure that whatever God willeth by his *Secret Will*, he requireth us to do nothing contrary to his *Will revealed*. But we must observe to do as God hath commanded us in his *Word*, and not turn aside to the right hand, or to the left, Deut. v. 32.

III. *The Distributive Will* of God is that kind of Will, whereby he purposeth to distribute Rewards or Punishments to Men according to their Works. The Goodness and Severity of God are conditional: *Severity on those that fall, and reject the Gospel: but goodness towards believers, if they continue in his goodness; otherwise they also shall be cut off*, Rom. xi. 22. For God will deal with all Men according to their own Ways. And he will not save any without Holiness; nor will he condemn any to shew his meer Pleasure, but to declare his Justice against Sin. *For there is no respect of persons with God, but he will render to every man according to their deeds; to them, who continue patient in well doing, eternal life; but to them who are*
E 3 evil,

evil, and do not obey the truth, indignation and wrath, Rom. ii. 6, 7, 8, 11.

The Distributive Will of God is Two-fold. 1. Antecedent. 2. Consequent.

First, The Antecedent Will of God is his Will of Mercy, whereby he willeth the Salvation of all Men on Condition of Faith and sincere Obedience. For God will have all men to be saved, and to come to the knowledge of the truth, 1 Tim. ii. 4. And he is not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. The Mercy of God goes before his Justice : And his Will of Mercy is, that all Men should turn from their Sins and be saved. For God hath no pleasure in the death of him that dieth, Ezek. xviii. 32. But God's Will of Mercy may be, and too often is resisted. And because Men resist it by wicked Works, and will not accept Mercy on Gospel-Terms, therefore they do not obtain it. And most justly are they condemned, who will not endeavour to be happy, but chuse to walk in the Way that leadeth to Death.

*Secondly, The Consequent Will of God is his Will of Justice, whereby he hath pre-ordained the Damnation of all that die in their Sins without Repentance. As God is very gracious and merciful, willing that all should repent, that they may not perish : So he is infinite in Justice, willing that those shall perish who will not repent. For God's Justice doth not abolish his Mercy ; nor doth his Mercy exclude his Justice. But his Mercy goeth first, and offereth Happiness to Men on Condition of Faith and Obedience : And his Justice cometh after, and punisheth all that refuse the Offers of Mercy. Though God be ready to forgive the Penitent ; yet he will by
no*

no means clear the Guilty. *But the wrath of God is revealed from heaven against all ungodliness and unrighteousness of Men, who hold the truth in unrighteousness, Rom. i. 18. He that believeth on the son hath everlasting life: and he that believeth not the son shall not see life, but the wrath of God abideth on him, Joh. iii. 36.* So that God's Will of Justice is wholly conditional, having respect to Sin, as its moving Cause: And this Will of God cannot be resisted. But if Men will not repent, and turn from their Sins, they shall certainly perish in them. Though they may, and too often do frustrate God's Designs of Mercy towards them: Yet when they have filled up the Measure of their Iniquity, God will condemn them to those Torments, which they have most justly deserved.

THE Duties arising from this Attribute of God are these Two:

First, IF the Will of God be the Law of Justice, then we should ascribe nothing but good to him. As God is essentially good and holy, so he willeth only that which is just and good. Some Things are in themselves evil, which God cannot will. That which he dislikes and hates as sinful in us, cannot possibly proceed from him. For God is not any way the Author of Sin, but the most just Punisher thereof. All that is good cometh from God; but our Wickedness and Wretchedness is from our selves. O Israel (saith the Lord) thou hast destroyed thy self, but in me is thine help, Hos. xiii. 9. And therefore let us not say, It is through the Lord that we fall away: for we ought not to do the things which he hateth, Ecclus. xv. 11.

Secondly, IF the Will of God, revealed in his Word, be the Rule whereby we ought to walk, and whereby he will judge us, then we should endeavour to know this Will of God, and do it. For all our hope of Happiness depends on our Obedience to God's Will, and we cannot obey his Will unless we understand it. And sure then it concerns us to know what God requires us to do, and upon what Terms he will accept and reward us : And when we understand the Condition of Salvation, we should labour with Diligence to perform it. For though God made us without our selves, yet he will not save us without our own Endeavour ; but by his Grace we must work out our own Salvation with Fear and Trembling.



CHAP. XX.

Of the GOODNESS of GOD.



THE fourth Relative Property of God is his *Goodness* ; which is an Attribute, whereby he is essentially good in himself, and freely dispenseth whatever is good in the Creatures. The very Nature of God excludeth all Freedom to be good : For he is good by his Essence ; and he can no more cease to be good, than cease to be God. But if he were freely good in himself, he might become not good ; which is inconsistent with his Per-

Perfections. And therefore in himself he is necessarily good, and cannot be otherwise. And in this respect *there is none good but God*, Mar. x. 18.

AND as God is essentially good in himself, so he is the Author of all good in the Creatures. For all created Goodness is derived from him; and by Conformity to him it is to be measured. *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights*, Jam. i. 17. And all the Good which God doth unto us he doth it freely, and not for any Merit in us; for all Acts of Goodness are free. And God bestoweth his Blessings on us, not for our Righteousness, but of his meer Favour, *Deut. ix. 4, 5, 6.*

THE Goodness of God towards the Creatures is either *general* or *special*.

THE *general Goodness* of God is that common Kindness which he extendeth unto all his Creatures, and chiefly unto Men, both bad and good. *The Lord is good to all, and his tender mercies are over all his works*, Psal. cxlv. 9. *He maketh his sun to rise on the evil, and on the good; and sendeth rain on the just, and on the unjust*, Matth. v. 45. Nay God is so gracious unto all Men, that he pitieth those who go on wilfully in their Sins, and desireth them to turn from their Ways and live. *For as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live*, Ezek. xxxiii. 11.

THE *special Goodness* of God is that peculiar Favour which he sheweth towards the Righteous, in blessing them with all spiritual Graces and Mercies in this Life, and in crowning them with eternal Happiness in the next. Though God bestoweth many temporal Blessings on the Wicked,
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and intreateth them to repent, and offereth them Salvation upon their Repentance : Yet in a special manner *he is good to Israel, even to such as are of a clean heart*, Psal. lxxiii. 1. For God enricheth the Righteous only with his spiritual Blessings, and approveth their Ways, and increaseth his Graces in them. And after they have finished their Course in Righteousness, he will give them a Crown of Glory.

THIS Attribute of God obligeth us to practise these three Duties.

First, THE Goodness of God towards us may excite us to ascribe all the Good which we have and do unto him. Every Blessing that we enjoy cometh from him : And all the Good which we do, we do by his Grace. For *what have we, that we have not received ? And if we did receive it, how can we glory, as if we had not received it ?* 1 Cor. iv. 7. And what should make us boast of any good which we perform ? For all the good Actions which we do we owe to God's Goodness, who worketh them in us. And the more good we do, the more we are indebted to God ; and consequently the more reason we have to be humble, and to ascribe all the Glory to God, to whom it is due.

Secondly, THE Goodness of God towards us may encourage us to pray unto him for all good Things. The Ground of our praying unto God is, because we believe that he is the Author of all Blessings, and ready to hear and help us. Though God be able, yet if he were not willing to do us good, we could have no Encouragement to come before the Throne of Grace. But seeing God is able to do whatsoever he please, and most willing to bless us, we may be sure that he will

will deny us nothing that is truly good, if we sue unto him with an upright Heart.

Thirdly, THE Goodness of God towards us should move us to praise him. Other Perfections of God engage us to adore and worship him; but his Goodness chiefly obligeth us to praise him. As our Wants urge us to pray unto God for a Supply of them: So when he hath given us his Blessings, we are bound to return him Thanks. And so good and bountiful is God towards us, that we never want Cause to praise him.



CHAP. XXI.

Of the LOVE of GOD.

THE fifth Relative Property of God is his *Love*; which is an Attribute whereby he necessarily loveth himself as the *chief Good*, and freely loveth the Creatures, as they are good. The Goodness of God being infinite, obligeth him to love himself above all. And in and for himself he loveth all his Creatures, and hateth nothing that he hath made. And especially he beareth Love towards Men, who are formed after his own Image.

THE Love of God towards Men is Two-fold; the one of *Pity*, the other of *Complacency*.

THE *Love of Pity* is that general Affection which God beareth to all Men while they are yet

yet Sinners. And out of this Love God sent Christ to redeem us, and offereth Salvation to us on Condition of Repentance, and affordeth us sufficient Means to enable us to repent. And this kind of Love in God towards us is absolute, and goes before our Love and Obedience to him. *For herein is love; not that we loved God, but that he loved us, and sent his son to be the propitiation for our Sins,* 1 Joh. iv. 10. And of his meer Favour also, God affordeth us Means of Grace without any Consideration of our Works, because without Grace we cannot do any good.

THE *Love of Complacency*, is that special Love which God beareth towards the Righteous; and out of which he accepteth and approveth us in Christ, and will reward us with eternal Happiness. This Love of God towards us is conditional, and hath respect to our Faith and good Works. For God approveth and justifieth the Righteous only; and he will confer Salvation on none but those that love him, and obey his Will. Though God of his meer Love, before we loved him, afforded us sufficient Means of Grace to make us holy: Yet having allowed us those Means, he requireth us to become good and holy by them, before he will so love us, as to justify and save us. For this Degree of Love in God, follows our loving of him, according to that of our Saviour, *Joh. xvi. 27. The Father himself loveth you, because ye have loved me.* And *Joh. xiv. 21. He that hath my commandments, and keepeth them, he it is that loveth me: And he that loveth me, shall be loved of my Father, and I will love him, and manifest my self to him.* So that we must obey God out of Love, before he will in Love acknowledge us for his, and pardon our Sins, and give us the Crown of Life.

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THE Duties which we are to do in reference to this Attribute of God, are these Two.

First, THE Love of God towards us should move us to love him above all. The Nature of God is so excellent and lovely, that he deserves to be highly loved. And if we are to love him for his Excellencies, much more are we bound to love him for his Kindness, and because he is so loving towards us. The worst of Men are apt to return Love for Love, and Kindness for Kindness: And shall not our Hearts be inflamed with Love towards God, who hath given us so many Blessings, and doth so much to excite our Love? Surely he is ignorant of himself how wonderfully he is made, and knoweth not the Value of his Preservation, and of all the good Things which he enjoyeth, who is not thereby stirred up to love God, who is the Author of all.

Secondly, THE Love of God towards us should move us to love our Brethren for his sake. *This commandment have we from him, that he who loveth God, loveth his brother also, 1 Joh. iv. 21. For God loved us all when we were Enemies unto him; and he sent his Son to be the Propitiation for us all. And if God so loved us, we ought also to love one another, 1 Joh. iv. 11. And he that loveth his brother abideth in the light, and there is no occasion of stumbling in him: But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, 1 Joh. ii. 10, 11.*



CHAP. XXII.

Of the MERCY of GOD.

 **T**HE sixth Relative Property of God is his *Mercy*; which is an Attribute whereby he is infinite in Compassion, delighting to succour them that are in Misery, and most ready to forgive all penitent Sinners. This is the most glorious Attribute of God, wherein he chiefly delighteth, and whereby he desires to be known among Men, even as he himself hath declared, *Exod. xxxiv. 6, 7. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.*

THE Mercy of God is either *General* or *Special*.

THE *General Mercy* of God is that Compassion, whereby he is moved to succour and relieve all his Creatures, and chiefly Men, desiring the Conversion of Sinners, and promising them Happiness upon their Conversion. The Lord is full of Compassion, very pitiful, and of tender Mercy. *He openeth his hand, and satisfieth the desire of every living thing, Psal. cxlv. 16.* But he declareth his Mercy chiefly towards Men, who are formed after his own Image. For God is so desirous of Mens Good and Happiness, and so unwilling

willing of their Ruin, that he pitieth them, when they have made themselves miserable by their Sins, and offereth them Pardon of Sins and Salvation on Condition of Repentance and new Obedience. And though they are obstinate, yet God is merciful and *long-suffering, not willing that any should perish, but that all should come to repentance,* 2 Pet. iii. 9. And if the wicked will forsake his way, and the unrighteous man his thoughts, and return unto the Lord, he will have mercy on him and abundantly pardon him, Isa. lv. 7. For God is more ready to forgive, than to execute Vengeance: And never doth he exclude any from his Mercy, but those that exclude themselves by their willful Continuance in Sin.

THE *Special Mercy* of God, is that Mercy which he sheweth to the Righteous in granting them Pardon of Sins and Salvation for the Merits of Christ. The meer Mercy of God moved him to set forth Christ to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, Rom. iii. 25. And of his Mercy in Christ God will pardon the Faithful, and admit them into the Fellowship of his heavenly Kingdom. There is a Necessity of Faith and Obedience, and Perseverance in well doing, to qualifie us for God's *Special Mercy* in Christ. For the Righteous only shall receive Remission of Sins and eternal Salvation; which God of his Mercy in Christ hath promised: But the Wicked have no Right thereunto, until they repent and become new Creatures.

THE Duties which this Attribute of God may excite and encourage us to perform, are these Three.

First,

First, THE Consideration of God's Mercy towards us, should move us to embrace Mercy on his Terms. As God requireth us to serve and obey him, in order to make us happy : So we must perform this Condition, if we expect Mercy. For God is wise, and just, and holy, as well as merciful. And he hateth the Sins, as well as loveth the Persons of his Creatures. And he will not shew Mercy on those that will not obey and honour him as their Lord. For there is no Ground to expect Happiness unless we are obedient to God's Will ; nor are we capable of Mercy so long as we continue in Sin : And therefore we must repent and turn unto God, before we can hope to find Mercy with him.

Secondly, THE Consideration of God's Mercy towards us may encourage us to amend, and not to despair of Mercy, by reason of our Sins. Though our Sins are very heinous, yet there is hope of Pardon upon Amendment. And if we turn from our Sins unto God, he will in Mercy turn unto us, and forgive our mis-deeds. For there is no Sin so great that exceeds God's Mercy : Nor is there any Man so wicked, but if he heartily repents, and becomes a new Man, he shall obtain Remission of Sins. For *if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,* 1 Joh. i. 9. And therefore let us not go on in our Sins, as despairing of Pardon ; but *let us repent and turn our selves from all our transgressions : so iniquity shall not be our ruin,* Ezek. xviii. 30.

Thirdly, THE Consideration of God's Mercy towards us should move us to be merciful to our Brethren. There is nothing shews us more like God, and commends us to him, than the doing good,

good, and shewing Mercy to those that need. For God rejoiceth chiefly in exercising Mercy and Lovingkindness: And he taketh Pleasure in those that herein imitate him. *Neither will he forget their labour of love, which they have shewed towards his name in ministering to the saints.* For if we are merciful, we shall obtain Mercy, *Matth. v. 7.* But he shall have judgment without mercy, *that hath shewed no mercy, Jam. ii. 13.* And therefore if we expect Mercy from God, we must shew Mercy to our Brethren.

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C H A P. XXIII.

Of the CLEMENCY of GOD.

THE seventh Relative Property of God is his *Clemency* ; which is an Attribute whereby he is most mild and gentle ; in Wrath remembering Mercy, and sparing us when we deserve Punishment. He is by his Nature very pitiful, and slow to Anger. *He dealeth not with us after our sins, nor rewardeth us according to our iniquities, Psal. ciii. 10.* But often doth he spare us, when we deserve Punishment. And never doth he use sharper Means when milder will serve : For God dealeth not with us in Rigour ; neither doth he take every Opportunity that is offered him to execute Vengeance. But though he hath sufficient Cause given him to pour out his Indignation

nation in Blood : Yet often doth he forbear, and defer his Judgments. And *if we amend our ways and our doings, and obey the voice of the Lord our God, he will repent him of the evil that he hath pronounced against us*, Jer. xxvi. 13. And so little desire hath God to inflict Judgment, that this is called his *strange Work*, which he never doth but when he is enforced by the Wickedness of Men. *Isa. xxviii. 21. For he doth not afflict willingly, nor grieve the Children of Men*, Lam. iii. 33.

AND when God in his Anger punisheth for Sin, in the midst of Judgment he remembereth Mercy, and retaineth not his Anger for ever. But *though he cause grief, yet will he have compassion according to the multitude of his mercies*, Lam. iii. 32. And when we are in tribulation, if then we seek the Lord with all our heart, we shall find him, Deut. iv. 29. For he is so ready to shew Mercy, that he no sooner sees our Repentance, than pities our Condition, and forgives our Sins. And though he hide his Face from us for a Moment ; yet in Mercy will he turn unto us, when we turn from our Sins unto him.

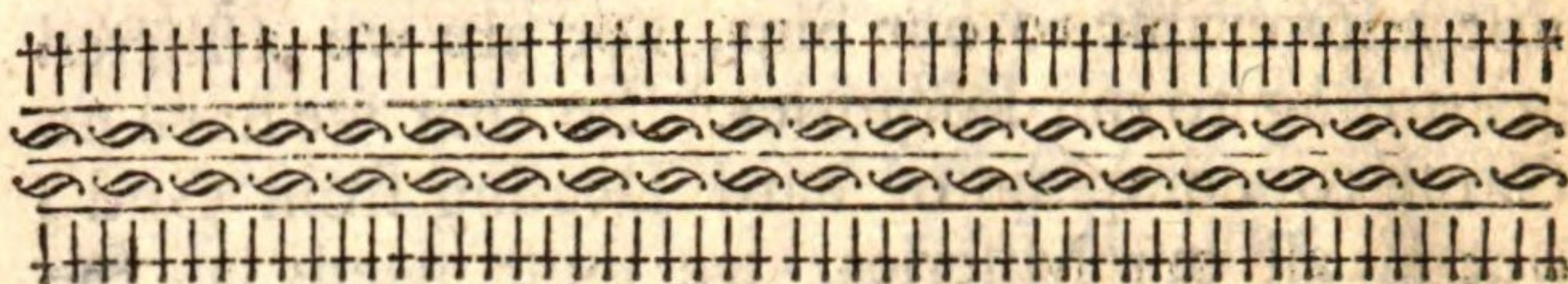
THIS Attribute of God may excite us to perform these two Duties.

First, IF God be full of Compassion, and doth not hastily use Severity, then we should acknowledge the Equity of his Dealings. The Lord is most inclined to Mercy, and he hath no Pleasure in the Destruction of any, nor is he extreme to mark what is done amiss ; but usually he trieth mild Means to reform us, before he proceeds to Judgment. And never doth he punish any above their Deserts. For which of us doth not enjoy more Blessings than we can claim as our due ? And who among us suffereth half so much as he hath

hath most justly deserved? Surely our Stripes are not answerable to our Sins, nor are we afflicted according to our Iniquities. So that we have no Cause to complain of hard Dealing from God; but in all our Miseries, we must needs lay the Blame upon our selves.

Secondly, IF God be mild and gentle towards us, then we should be clement towards our Bretheren, and ready to forgive them. When we consider that God spareth us, and is easie to be intreated of us, how should this mollify our Hearts, and make us willing to pardon our Bretheren? If God in Judgment remembereth Mercy, and keepeth not his Anger for ever; shall we suffer the Sun to go down upon our Wrath, and nourish Malice in our Hearts? We sin much oftener, and more hainously against God, than any Man can do against us; and yet God is ready to forgive us upon our Repentance: And shall not we also have Pity on our fellow Servants? For he that would have God to be gracious unto him, and to pardon his Sins, must behave himself gently towards others, and remit their Trespases. But how can he, that is cruel towards others, expect Mildness and Clemency from God? For with what Measure we mete to others, it shall be measured to us again.





C H A P. XXIV.

Of the PATIENCE of GOD.

THE eighth Relative Property of God is his *Patience*; which is an Attribute whereby he beareth with Sinners, and delayeth to punish them, expecting their Amendment that he may have Mercy on them. The Lord is long-suffering towards Men, and doth not execute Vengeance on them as soon as they deserve it; but he deferreth their Punishment, that they may have Time to amend their Ways. And by delaying to execute Wrath upon those that have most justly deserved it, God sheweth both how unwilling he is of Mens Destruction; and also how just he is, when he useth Severity, because they that suffer it sinned so long against him. For *the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance*, 2 Pet. iii. 9. And as God hath no Pleasure in the Death of Sinners, but desireth their Conversion: So usually he respites Vengeance in Expectation of their Conversion, and beareth with them so long as his Justice will permit, that by his Patience and Forbearance they may be led to Repentance. Rom. ii. 4, And *therefore will the Lord wait (saith the Prophet) that he may be gracious unto us; and therefore will he be exalted*

exalted, that he may have mercy upon us, Isa. xxx. 18. Nay sometimes when God hath sufficient Cause given him to consume obstinate Sinners in his Wrath, and to bring upon them swift Destruction : Yet that he may leave nothing undone for their Recovery, he beareth for a Season with their evil Manners, expecting when they will consider their Danger, and amend their Ways.

THE Duties which we are to practise in Reference to this Attribute of God, are these Two.

First, THE Patience of God towards us, should move us to repent and turn unto him without Delay : For God is patient towards us, and delays to punish us on purpose to bring us to Repentance. And if we are moved by his Forbearance to forsake our Sins, and walk in his Ways, he will receive us into Favour after all our Transgressions. But if we weary his Patience by delaying our Amendment, he may, in his Justice, deny us Time and Grace to repent at our own Season : For God will not always strive, by his Spirit, to convert us. But if we do not give Ear to God's Call, nor seek him while he may be found, 'tis uncertain whether he will hear us when we call on him in our Distress, or whether he will afford us Means and an Opportunity to amend in future.

Secondly, THE Patience of God towards us should make us take heed that we do not too much provoke him. If God should spare us, and continue his Offers of Grace and Mercy to us, after great Transgressions ; yet what a base Ingratitude is it for us to continue in Sin, that Grace may abound ? What can be more unrea-

sonable than to chuse to be evil, because God is good, and beareth with us? And if we despise the Riches of God's Goodness and Forbearance, and are not thereby led to Repentance, what do we else but treasure up unto our selves Wrath against the Day of Wrath? For if we remain obstinate in our Sins, God's Delaying to punish will nothing avail us: But the longer he hath born with us, the more terribly will he punish. Though Vengeance cometh slowly, yet when it cometh, it will come with Fury on those that take no Care to escape it; and therefore let us in due Time take heed that we do not too much incense God's Wrath against us: But while he offers us Grace, and waiteth for our Return, let us consider and amend our Ways, that we may not perish in them.



CHAP. XXIV.

Of the JUSTICE of GOD.

THE ninth Relative Property of God is his *Justice*; which is an Attribute whereby he is essentially just in himself, and righteous in all his Dealings with his Creatures. The Justice of God is as essential to him as his other Perfections; And *all his ways are judgment; a God of truth, and without iniquity, just and right is he,* Deut. xxxii. 4.

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For is God unrighteous, who taketh vengeance? God forbid: for then how shall God judge the World?
Rom. iii. 5, 6.

THE Justice of God is Two-fold. I. *Remunerative.* II. *Vindicative.*

I. THE *Remunerative Justice* of God, is his *Justice of Faithfulness*, whereby he freely rewardeth the Righteous for Christ's Sake, according to his Promises. When God of his meer Mercy had purposed to send Christ into the World to satisfy his Justice for our Sins, and to purchase Grace and Glory for us, he promised in Christ, and for his Sake, to accept, justify, and save all that believe in him, and walk according to the Rule of the Gospel. And what God hath promised he is bound to perform; because it is Justice that he should act according to his Promise. For though God be not simply bound to any, but is a most free Dispenser of all his Blessings, yet when he hath promised to reward the Righteousness of his Servants, he is bound to do it by his Truth and *Justice of Faithfulness*. For Justice requires the Performance of that which is promised, though it were a free Act to promise it. And therefore if we confess our our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

BUT though God be bound by his Promise to reward the Righteous, yet he is not bound in strict Justice, or for the Worth and Merit of their Works, to reward them: For there is no Equality between the good Works of the Faithful, and the Reward promised to them. Neither doth God crown them with Glory, because they deserve it, but because he hath

freely promised it : For if God should deal in strict Justice, the best Saint on Earth would come short of a Reward in Heaven. So that God is not obliged by our Works, but only by his own gracious Promise, to reward us. And according to the Improvement which every one hath made of the Talents of Grace, such shall be their Reward.

2. *THE Vindictive Justice* of God, is that Justice which moves him to punish the Wicked according to their Deserts. Though God be very gracious and patient, and ready to forgive upon Amendment, yet he will by no Means clear the guilty, nor suffer impenitent Sinners to escape Vengeance : For God will recompense the Way of the Wicked upon their own Heads. And they that will not, while they may, embrace Mercy, shall at last, against their Wills, feel the Fury of Justice. For God is not so gentle as to neglect Justice ; but when Men have filled up the Measure of their Sins, he will pour upon them the full Vials of his Wrath. And the Measure of their Punishment shall be proportionable to the Measure of their Sins : And none shall suffer more than he hath most justly deserved.

AND most equal it is, that they who wilfully continue in Sin, and reject God's Offers of Mercy, should be rejected of him, and suffer eternal Misery. For when God hath set *Life* and *Death*, *Blessing* and *Cursing* before us, if we refuse *Life* and *Blessing*, and take that Course which we know will bring us unto *Death* and *Cursing*, 'tis just with God to punish us according to our own Choice. Indeed Men would Sin, and not perish, if they might have their Will. For they do not directly desire *Death* and *De-*
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struction ; but because they walk in that Way which leadeth to Ruin, they do in effect chuse it. And most deservedly are they condemned, who had rather enjoy the Pleasures of Sin that are present, than labour and wait for Heavenly Happiness, which is future. For they that prefer their own Lusts before the Joys of Heaven, are unworthy of them. And none can we blame but our selves for our eternal Misery, if we continue obstinate in our Sins, when we are warned of the sad Consequence of them, and have sufficient Means allowed to turn from them.

THE Duties which may be inferred from this Attribute of God, are Three.

First, **W**E should acknowledge, that God is Righteous in all his Ways. As God hath prescribed us our Duty in his written Word : So, according to this Rule, he will deal with us, and punish none but such as transgress against it. For God behaveth himself towards us, not as an absolute Sovereign, but as an equitable Judge. Neither doth he execute Vengeance on any, meerly to shew his Power, but to declare his Justice. For *God judgeth without respect of persons, according to every man's works*, 1 Pet. i. 17. And if Men would in Time repent and turn from their Sins unto God, they may obtain Favour with him, and escape his Judgments ; but if they will not cease from Sin, they must expect to be dealt with according to the Desert of their Sins. So that in all Reason we ought to justify God in all his Proceedings, and to acknowledge the Equity of all his Dealings.

Secondly, **I**F God be faithful and just to reward the Righteous, then we should be careful to do our Duty, that we may be rewarded. Though
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the Works of Righteousness, which we have done, are no way equal to the Reward which God hath promised, yet because he hath promised, he is bound by his Truth and Faithfulness to reward us. And when we have finished our Course in Holiness, God will crown us with Glory, not because we deserve that Glory, but because he hath freely promised it on that Condition. For though a pious and holy Life be not the Cause of Salvation, yet it is the Way that leads to it. And *without holiness no man shall see the Lord*, Heb. xii. 14. For we cannot reasonably expect the Reward, which God hath promised, unless we do what he requires, in order to obtain it.

Thirdly, If God be just to punish impenitent Sinners, then we should be careful to avoid Sin, that we may escape Punishment. Every Sin in its own Nature deserveth Death. But 'tis the Continuance in Sin that bringeth Destruction. For where Sin reigns, and no Repentance follows, there can be no ground to expect Pardon and Salvation. But so long as Men continue in Sin, they are subject to the Wrath of God. And if they die without Repentance, there is no Hope of Mercy for them; but after they have wearied themselves in the Ways of Wickedness, they shall find Hell at the end of their Journey.





CHAP. XXVI.

Of the TRUTH of GOD.

THE tenth Relative Property of God, is his *Truth* or *Veracity*, which is an Attribute, whereby he is essentially true and faithful in all his Words and Works. Truth is not a Quality inherent in God, but his very Essence: And 'tis as impossible for God to lie or dissemble, as to lose his Being. *Let God be true* (saith the Apostle) *but every man a liar*, Rom. iii. 4. *Though we believe not, yet God abideth faithful, he cannot deny himself*, 2 Tim. ii. 13. For God cannot be deceived himself, because he is infinite in Knowledge and Wisdom. And he will not deceive those that trust in him, because he is Faithful and Omnipotent, able to do whatever he hath spoken, and will never fail to perform his Word. But all his Words are agreeable to his Intentions, and his Dealings are answerable to his Words.

AND first, God is faithful and sincere in his *Offers* of Grace and Glory. What he commandeth us to do, he seriously willeth and desireth us to do, and offereth us Grace necessary to do it. And to whom God offereth his Grace, he really intendeth to grant it, if they are not backward to receive it. And to whom he offereth Salvation, on Condition of Faith and Obedience, to those
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he intendeth to give it on that Condition. For God is sincere and upright in all his Offers of Mercy; neither doth he pretend more Kindness to Men than he is willing to shew them upon their Amendment.

Secondly, G O D is true and faithful in his Promises. He will not suffer his truth to fail, nor alter the thing that is gone out of his Lips, Psal. lxxxix. 33, 34. But all his promises in Christ are yea, and in him Amen, unto the glory of God, 2 Cor. iii. 20. And in due Time he will perform what he hath promised, if we perform the Condition which he requires. But in all his Promises God hath reserved to himself the Liberty of bestowing his Blessings when he sees fit. And therefore he may, with Safety to his Truth, defer the Accomplishment of his Promises.

Thirdly, G O D is true and unchangeable in his Threatnings. As God hath in Justice threatned to punish Sin; so he will surely execute Vengeance on all that continue impenitent in Sin. But if Men repent and turn from their Sins unto God, they shall not undergo the Judgments threatned, because the Cause for which they were threatned is removed. For the Divine Threatnings against Sin are denounced, on purpose to drive Men to Repentance, that they may escape the Evils threatned. And when Men amend their Ways, they have good Ground to hope for Mercy; for the Threatnings of God have always respect to Sin. And no longer than we continue in Sin are we subject to Wrath.

Fourthly, G O D is true and faithful in all his Dealings. Though he hath not revealed all Things which himself will do, yet he will do nothing unto us contrary to his Will revealed.

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But according to this Rule he will deal with us. And as he hath declared in his Word that he will have all Men to be saved ; so he doth sufficient on his Part to save all. And no Act doth he perform to make any err and transgress. And therefore when it is said, *that God deceiveth false Prophets*, Ezek. xiv. 9. thereby is not meant, that he instilleth and worketh Lies in false Prophets, but that in his just Judgment for their heinous Sins he delivereth them up to be seduced by Satan.

THE Duties which this Attribute of God engageth us to perform, are Two.

First, THE Truth of God should move us to believe all that he hath spoken. If we believe that God is infinite in Truth, and cannot lie, then we must needs assent to the Truth of that which we know he hath revealed. Though we may and ought to use our Reason in Matters of Religion, and try the Spirits whether they are of God ; yet, when we are once convinced, upon good Ground, that God hath spoken, we ought to believe without further Dispute. And whoso assenteth not to that, which he is perswaded came from God, doth in effect deny him to be true and faithful. For *he that believeth not God* (saith St. John) *hath made him a liar*, 1 John v. 10.

Secondly, THE Truth of God should move us to rely on his Promises, and to fear his Threatnings. What God hath promised he will faithfully perform unto all that are faithful and obedient to him. And what he hath threatned he will surely execute on those that continue impenitent in their Sins. For both the Promises and Threatnings of God are conditional, and have respect to our Works. And if we turn from
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our Sins, and walk in the Ways of God, we shall escape his Wrath, and inherit a Blessing. But if we are not moved by God's Mercies nor Judgments, to amend our Ways, we can look for nothing else but Vengeance. For *the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men*, Rom. i. 18. And sure God, who is most true, will fully accomplish his Wrath on those that will not amend.



CHAP. XXVII.

Of the HOLINESS of GOD.

THE eleventh Relative Property of God, is his *Holiness*, which is an Attribute whereby he is most perfectly pure and holy in himself, and loveth Purity and Holiness in us, and hateth all Sin and Wickedness. The Holiness of God is so essential to him, that he can no more be without it, than without a Being. And he approveth nothing but what is just, and good, and holy. For *he is not a God that hath pleasure in wickedness; neither shall evil dwell with him*, Psal. v. 4. But he is holy in all Ways, and delighteth in those that are Righteous. For *this is the will of God, even our sanctification*, 1 Thes. iv. 3. And who so practiseth Holiness in his Fear, shall be accepted with him and rewarded. For there is no Respect of Persons with God; but he approveth all

all who work Righteousness ; and he hateth Iniquity wheresoever he findeth it. *The way of wickedness is an abomination unto the Lord ; but he loveth him that followeth after righteousness,* Pro. xv. 9.

THIS Attribute of God may induce us to perform these two Duties.

First, IF God be infinite in Holiness, then we should not any way make him the Author of Sin. The Nature of God is so pure, that he hateth all Iniquity, and threatens severely to punish it : And consequently he is not any way accessory to it : but every Man is the Cause of his own Sins. And whoso endeavours to excuse his Wickedness, by laying it upon God, doth much increase it. For 'tis the horrid'st Impiety imaginable to impute our Sins to God, and to make him the chief Cause thereof.

Secondly, IF God, whom we worship, be holy, then we also should be holy. Whoso converseth with God must be like him in Purity : And all that call on his Name should depart from all Iniquity. For how can we hope that God will own us to be his Children, unless we resemble him ? He cannot love that which is contrary to his Nature ; nor approve of any Wickedness, which he hath forbidden. But if we take his Covenant into our Mouth, when we refuse to be reformed, and continue in Transgression against him, we do the more offend and dishonour him by our Service. For all that draw near unto God, must be holy as he is holy ; otherwise they pollute his Worship, and shall reap no Benefit by it.



C H A P. XXVIII.

Of the POWER of GOD.

THE twelfth Relative Property of God is his *Power*; which is an Attribute whereby he is able to do all things, which are not repugnant to his Nature, nor imply any Contradiction. There are some Things repugnant to the very Nature of God, as to be sick or die, to lie or dissemble, or such like. And these Things 'tis impossible for God to do or suffer, because they argue either *natural* or *moral* Imperfection. For God is infinite in all Perfections. And one of his Perfections is as essential to him as another: His *Eternity*, *Immutability*, *Truth* and *Holiness*, are equally his very Essence, as well as his *Power*; and therefore he cannot do any thing contrary to his own Nature and Perfections.

NEITHER is God able to do such Things as imply a Contradiction in themselves, as to produce a Creature of infinite Perfection, or to make the same Thing to be, and not to be at the same Time, and in the same respect. And this doth not prove any Deficiency of Power in God, but only an Impossibility in the Object: For every Power is to be measured by its proper Object.

BUT

BUT all Things which argue Perfection, and are simply possible, are the proper Object of the Divine Power : For God is able to do whatsoever he please, and nothing is too hard for him, *Matth. xix. 26. Jer. xxxii. 17.* But whatever he can will, the same also he can do : For the Will of God is the adequate Measure of his Power. And as he can will much more than he willeth ; so he can do much more than he doth. Nay, he is able to do much more than we are able to conceive.

AND if the Power of God could be limited or hindred, it must be limited by a superior Cause, or by the Difficulty of the Things to be done. But God being supream above all, on whom all Things depend, his Power cannot be resisted by another. Neither is there any thing too difficult for him to do ; for he made all Things out of nothing, *and calleth those things, which are not, as though they were, Rom. iv. 17.* And if the Lord hath purposed it, who shall disanul it ? If his hand be stretched out, who shall turn it back ? *Isa. xiv. 27.* For he doth according to his will in the army of heaven, and among the inhabitants of earth ; and none can stay his hand, or say unto him, *What doest thou ? Dan. iv. 35.*

AND if God had not such an unlimited Power, his other Perfections could not be glorified, nor could there be any sure Ground to worship him. Thus the Knowledge and Wisdom of God to contrive Things without Power to effect them would prove ineffectual. His Goodness, Love, and Mercy, would nothing avail us, if he had not Ability to shew his Kindness. Who would fear his Justice, and dread his Threatenings, if he had not Power to execute Vengeance

on those that do evil? How could we pray unto him with Confidence for all good Things, if he were not able to bestow them? Or how could we rely on his Promises, and hope for Salvation from him, if he had not Power to perform his Promises, and to save us to the uttermost? For *he that cometh to God, must believe that he is, and that he is a rewarder of them, that diligently seek him,* Heb. xi. 6.

THE Power of God, in different respects, may be distinguished into these two Kinds; I. *Absolute.* II. *Actual.*

I. THE *Absolute Power* of God is that kind of Power, whereby he is able to do all Things, which are in their Nature possible to be done, though in the Event he doth not do them. For God doth not work to his utmost Vigour, nor doth he do all that he is able to do. But though he hath made many excellent Things, yet he can make many more, and those more excellent. *For with God nothing is impossible,* Luk. i. 37. But from this Power to the Act, there is no Consequence: For though God is able to do such and such Things; yet it doth not follow therefore, that he will do them.

2. THE *Actual Power* of God is that kind of Power, whereby he doth indeed whatsoever he pleaseth: And by this Power he created the World, and governeth and disposeth all Things in it according to his Will. *For whatsoever the Lord pleaseth, that doth he in heaven, in the earth, in the sea, and all deep places,* Psal. cxxxv. 6. This Power of God is either *Ordinary,* or *Extraordinary.*

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THE *Ordinary Power* of God is that which he exerciseth by Means according to the natural Course of Things, which he hath established. The *Extraordinary Power* of God is that special Power, whereby he worketh without Means, or above the Course of Nature. And though this latter Power be seldom used, and is most remarkable, yet it is not in all Things greater than the ordinary Power of God. For to uphold all Things created, and to guide the Host of Heaven in their regular Course, is as great an Act of Power, as to divide the Sea, or to make the Sun stand still.

THIS Attribute of God may engage us to perform these two Duties.

First, THE Power of God should move us to fear him above all. If God be sufficiently able to save, and able also to destroy, then there is just Cause to stand in awe of his Majesty; for Power is apt to produce Dread and Submission. And it terrifieth us the more, when we have offended such an one, against whom we can make no Resistance. And because God's Power is above all, and he is able to punish us to the uttermost both in this World and in the next, 'tis most reasonable to fear his Displeasure above all. We may offend Men, and yet escape Punishment; But if we provoke God to Anger, none can deliver us out of his Hand. The greatest Harms that Men can do us, are either to injure us in our Bodies or Estates, or at most to take away our Life. But God can bring all these Evils upon us at his Pleasure; and that which is infinitely more dreadful, everlasting Pains in Hell. And therefore *let us not fear them who kill the Body, but are not able to kill the Soul; but rather let us fear*
G 2 *him,*

him, who is able to destroy both Soul and Body in Hell.

Secondly, THE Power of God should move us to trust in him for all good Things, which he hath promised : Though God can do whatsoever he pleaseth, and more than he hath promised ; yet we cannot hope where he hath made no Promise. But when he hath promised there is firm Ground to build our Faith upon, and we may with Comfort expect the Blessings promised. *For what God hath promised, he is able also to perform, Rom. iv. 21.* And if we do our Duty, and trust in him, he will not withhold that which is good from us, nor suffer us to miscarry in our Distress. *For God is greater than all, and none is able to pluck us out of his hand, Joh. x. 29.*



CHAP. XXIX.

Of the HOLY TRINITY.

HUS far of God considered in his *Essence and Properties* : The next Thing to be known of God are his *Persons*. The Persons in the Godhead are real *Subsistences*, whereof each hath the whole Divine Essence, and yet are distinguished among themselves by their personal Properties. The whole Divine Essence is common to all the Persons subsisting in it : Though a finite Nature cannot be whole

whole in more Singulars ; yet the Divine Nature being infinite and immense cannot be divided nor multiplied, but is whole in every Person of the Godhead : And the Persons do not really differ from the Essence ; but yet there is such a Distinction between them, that some things belong to the Persons which do not belong to the Essence. For the Essence is communicable, the Persons are incommunicable : The Essence is only one, but the Persons are three. There is one Person of the Father, another of the Son, and another of the Holy Ghost : But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one ; the Majesty, Glory, and Perfection, equal and eternal.

AND this great Mystery of the Holy Trinity depends wholly on Revelation, and it can be prov'd only by Testimonies of the Holy Scripture : And whosoever endeavours to prove or defend it by any other Arguments, gives Advantage to the Adversary. For this Mystery of the Blessed Trinity is so far above Reason, that we understand nothing concerning it, besides what is expressly delivered in the Holy Scripture.

THE Testimonies of the Old Testament, which may be alledged to prove the Holy Trinity are more obscure ; such are these following. *Gen. i. 26. God said, Let us make man.* Here the Words [*God said*] denote the Unity of the Godhead, and [*Let us*] the Trinity of Persons. *Psal. xxxiii. 6. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.* Here [*the Lord*] signifies God the Father, [*the word of the Lord*] God the Son, and [*the breath of the Lord*] God the Holy Ghost, *Isa. lxiii. 9, 10. The Angel* (that is God the Son)

Son) of his presence (to wit, of God the Father) saved them : but they rebelled and vexed his holy spirit.

THE Testimonies of the New Testament do more plainly set forth the Doctrine of the Holy Trinity ; such are these following, 1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost ; and these three are one.* Mat. xxviii. 19. *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* John xiv. 26. *The Comforter, which is the Holy Ghost, whom the Father will send in my name.* John xv. 26. *When the Comforter shall come, whom I (saith Christ) will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father.* Eph. ii. 18. *For through him (that is, Christ) we both have an access by one Spirit unto the Father.* 2 Cor. xiii. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.* Mat. iii. 16, 17. *The Spirit of God descended like a dove, and lighted upon him, and lo a voice from heaven, saying, This is my beloved Son.* Here the three Divine Persons clearly manifested themselves : The Father, by a Voice from Heaven, proclaimed that Christ was his beloved Son ; the Son stood in Jordan, and the Holy Ghost descended like a Dove.

AND besides, in several plain Places of holy Scripture, the same *Perfections* of the Godhead are equally attributed to each of the Three Divine Persons ; and the same Divine *Works* also, and the same *Honour* and *Worship*, and the same *Names*, peculiar to the Deity, are equally ascribed to all Three Persons. And therefore, as we believe that there is one only true, eternal, and
infinite

infinite God: So we must also believe, that this One God is Three in Persons, Father, Son, and Holy Ghost; and that neither of these Three Persons is any way inferior or less than another; but all Three are true God, co-eternal, and co-equal in Glory, Power, and Perfection, and co-essential, having all the same Essence.

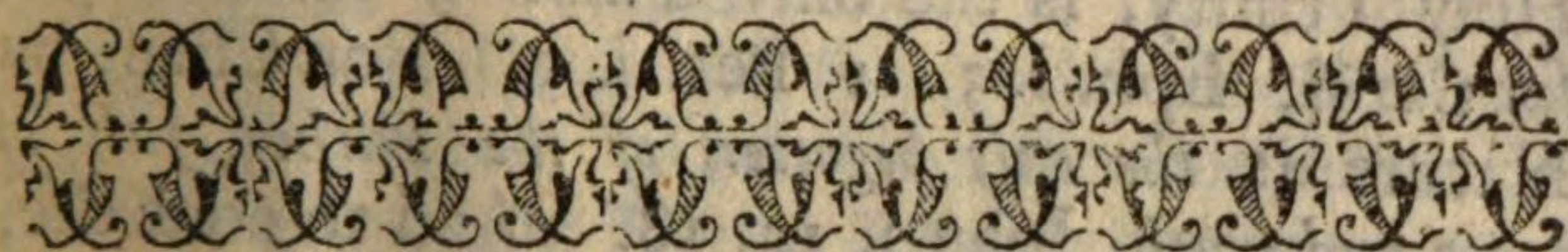
BUT though the three Divine Persons have all the same Essence, and the same essential Perfections; yet they are really distinguished among themselves by their Personal Properties, and order of working. The Personal Property of the Father is, *to beget the Son*: The Personal Property of the Son is, *to be begotten of the Father*: And the Personal Property of the Holy Ghost is, *to proceed from the Father and the Son*. The Father worketh of himself by the Son and Holy Ghost. The Son is sent of the Father, and worketh from the Father by the Holy Ghost. And the Holy Ghost is sent of the Father and the Son, and worketh from both. And though we have no clear Idea of these Personal Properties and Actions of the Blessed Trinity, nor can we fully understand how they are distinguished; yet they are used in Scripture as different Terms, which make a real Distinction among the Divine Persons. For impossible it is that the same Person should beget himself, or be begotten of himself, or proceed from himself, or be sent by himself. And therefore the Three Persons in the Godhead are really distinguished among themselves.

AND this Belief of the Trinity of Persons in the Unity of the Godhead, is required as necessary unto Salvation of all, to whom the Gospel hath been sufficiently proposed. *For all must ho-*

nour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him, Joh. v. 23. Whosoever denieth the Son, the same hath not the Father ; but he that acknowledgeth the Son, hath the Father also, 1 Joh. ii. 23. And the Holy Ghost likewise must be honoured and worshiped as God. But who so hath not the Spirit of Christ, he is none of his, Rom. viii. 9. So that if any acknowledge and worship God, without the Father, Son, and Holy Ghost, they do not acknowledge and worship him according to that Revelation which he hath made of himself. And therefore we must worship One God in Trinity, and Trinity in Unity, neither dividing the Godhead, nor confounding the Persons.

A N D this Doctrine of the Holy Trinity, which is plainly revealed in the Gospel, hath been constantly professed and maintained by the true Church of Christ, as a Fundamental Article of Faith. And whosoever will be saved, it is necessary that he hold this Faith. Indeed every unlearned Man is not bound to know exactly all the Mysteries of the Blessed Trinity, how the Three Sacred Persons are distinguished among themselves, and yet are united in the Divine Essence. For few are capable of understanding these sublime Principles of the Christian Religion. But all within the Church, to whom the Gospel hath been evidently published, are obliged to acknowledge that there are Three Persons in the Godhead, and that these Three are One true God. And though we cannot fully understand this great Article of Faith, nor solve all the Difficulties which may be raised about it ; yet we ought to believe it upon that Revelation
which

which God hath made. The Divine Nature is incomprehensible, and we cannot well conceive what God is in himself; yet we ought to believe him to be such as he hath revealed himself to be. And so, though we cannot comprehend the Mystery of the Holy Trinity; yet we ought to believe it, because it is clearly revealed in the Gospel. For what God hath revealed is undoubtedly true, though we do not fully understand it. And 'tis an Act of Reason to believe whatever God hath revealed concerning himself, because we are sure that his Testimony is infallible, and cannot deceive us.



C H A P. XXX.

Of G O D the F A T H E R.

TH E First Person in the Godhead, is God the Father, who is of none, neither created, nor begotten, nor proceeding. For he is the Original of the Blessed Trinity, who hath his Being of himself, begetting the Son from Eternity, and with him producing the Holy Ghost. And he is a Father several Ways.

First, H E is a Father by Creation and Providence. And so he is the Father of all Creatures which he hath made, *Mal. ii. 10. Have we not all one father? Hath not one God created us? Deut. xxxii. 6. Is not he thy father that hath bought thee? For rightly is he called Father, who giveth Being*
to

to Creatures, and preserveth them in their Being, and provideth for them.

Secondly, G O D is a Father by Regeneration and Adoption. And so he is the Father of all the Faithful through Christ. For we are all the children of God by faith in Christ Jesus, Gal. iii. 26. And as many as are led by the Spirit of God, they are the sons of God. For we have not received the Spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry Abba, Father, Rom. viii. 14.

Thirdly, G O D is a Father by Nature and Generation. And so God, the first Person of the Holy Trinity, is the only Father of our Lord Jesus Christ, Eph. i. 3. 1 Pet. i. 3. For Christ by Nature is the only begotten of the Father, full of grace and truth, John i. 14. 18. And to none else, but only to God the Father doth this Paternity belong: And to none else, but only to God the Son doth this eminent Filiation appertain.

T H E Name of Father, in the two former Respects, is common to all three Divine Persons. For the Son and Holy Ghost, as well as the first Person, are equally the Father of all Things by Creation and Providence, and of all the Faithful by Adoption and Grace. But God, the first Person only, is the Father of our Lord Jesus Christ, who is blessed for evermore, 2 Cor. xi. 31.

A N D because God the Father hath his Personal Being from none but of himself, he hath been ever acknowledged without Contradiction to be true God, infinite in all Perfections. But because the Son and Holy Ghost receive their Personal Beings from the Father, there have been great Controversies raised about their Divinity. And certain Hereticks have held, that the
Son

Son and Holy Ghost are not distinct Persons in the Godhead, but only divers Names by Reason of the Diversity of Office.



C H A P. XXXI.

Of GOD the SON.

TH E Second Person in the Godhead, is God the Son, who is called the *Word*. And God the Son hath the whole Divine Essence communicated to him from the Father alone by eternal Generation; and he with the Father produceth the Holy Ghost. For *he is the brightness of his father's glory, and the express image of his person*, Heb. i. 3. And *as the Father hath life in himself: so he hath given to the Son to have life in himself*, John v. 26. And because the Son is of the Father alone, and is sent by him, and worketh from him, he is the second Person in order. And in this respect the Father is said to be greater than the Son, *John* xiv. 28. Because he is the first in order of Being and Working.

A N D as God the Son hath his Personal Being from the Father alone: So he is a real Person distinct from the Father and the Holy Ghost. For God the Son, who was begotten of the Father from Eternity, in Time was manifested in the Flesh, and reconciled us unto God by his Death, and purchased for us Remission of Sins and eternal

nal Salvation, 1 *Tim.* iii. 16. *Rom.* v. 10. *Col.* i. 14. *Heb.* v. 9. And what but a real Person could assume Flesh, and be made true Man? And who but a Divine Person could reconcile us unto God, and deliver us from the Curse of the Law, and merit for us heavenly Happiness? For none less than God could pay the Price of our Redemption, and satisfy the infinite Justice of God for our Sins, and do all Things needful to bring us unto Heaven. And besides, the holy Scripture plainly asserteth, that Christ, who redeemed us, *is true God*, 1 *Joh.* v. 20. and that he *is over all, God blessed for ever*, *Rom.* ix. 5.

And firm ground also there is to believe, that God the Son is not only a Divine Person, but really distinct from the Father and Holy Ghost. For the Son is begotten of the Father, and sent by the Father; and He with the Father produceth, and sendeth the Holy Ghost. And if God the Son were the same Person with the Father and Holy Ghost, then he should be begotten and sent of himself, and yet of another; and so in the same respect he should have his Personal Being of himself, and yet not of himself, which is impossible. And besides, God the Son is expressly said to be *Another* from the Father and the Holy Ghost; as, *John* vii. 16. *My Doctrine* (saith our Saviour) *is not mine, but the Father's that sent me.* And, *John* xiv. 16. *I will pray the Father, and he shall give you another Comforter.* And if God the Son be *Another* from the Father and the Holy Ghost, then he must be either another God, which is absurd, or another Person. And consequently he is really distinct from the Father and the Holy Ghost.

A N D

AND as God the Son is a Divine Person ; so he is co-equal and consubstantial with the Father. For if the *Divine Essence, Properties, Works, Names, and Worship*, are in holy Scripture properly ascribed unto Christ the Son of God, then he must needs be true God. But all these in holy Scripture are properly ascribed unto Christ the Son of God.

First, THE whole Divine Essence is communicated from God the Father unto Christ his Son, which is evident from these Texts of holy Scripture, *Joh. xvi. 15. All things that the Father hath (saith Christ) are mine. Joh. x. 30. I and the Father are one.* They are distinct Persons, but one in Essence. Nay, 'tis expressly said, that *in Christ dwelleth all the fulness of the Godhead bodily, Col. ii. 9. And he being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6.* And if Christ be equal with God, then he must needs be true God. And if the Fulness of the Godhead dwelleth in him, and he hath all Things which the Father hath, and be one with him, then he must needs have the same Essence with the Father, and be equal to him. For though he that hath all Things from another by Grace and Favour be inferior to the Giver ; yet Christ who hath all Things from the Father of Necessity by Nature is co-equal with him.

Secondly, THE Divine Properties are in holy Scripture ascribed unto Christ the Son of God. For he is *Eternal*, being before all Things, and having a Subsistence in the Beginning with God before the Creation of the World, because all Things were created by him, *John i. 1, 3. Col. i. 17.* Nay, our Saviour saith expressly, that he had Glory with the Father, before the World was

was, *John xvii. 5.* And Christ also is *Immutable*, being the same yesterday, to day, and for ever, *Heb. xiii. 8.* He is every where present, and in a special Manner where two or three are gathered together in his name, *Mat. xviii. 20.* He is omniscient, and knoweth all Things, *Joh. xxi. 17.* And he is a discerner of the thoughts and intents of the heart : neither is there any creature that is not manifest in his sight : but all things are naked and open unto the eyes of him, with whom we have to do, *Heb. iv. 12, 13,* And he likewise is omnipotent, able to subdue all things unto himself, and able to save them to the uttermost, that come unto God by him, *Rev. i. 8.* *Phil. iii. 21.* *Heb. vii. 25.* And all these and the like Properties are peculiar to the true God, and belong to no other : And because they are ascribed unto Christ, he must needs be true God.

Thirdly, *THE Divine Works* are attributed unto Christ the Son of God : For by him were all Things created, that are in Heaven, and that are in Earth ; and by him all Things consist, and are upheld by the Word of his Power, *Col. i. 16.* *Heb. i. 3.* And if Christ the Son of God created all Things, and sustaineth them, then he must necessarily subsist himself before the World was ; and that not as a created Being, but eternally in the Godhead ; seeing these are Works of Omnipotency, and can be performed by no other but God. And when our Saviour was upon Earth, he wrought such Works, as were evident Signs of his Deity, as himself declareth, *Joh. xv. 24.* *If I had not done among them the Works which no other man did, they had not had sin,* *Joh. xiv. 11.* *Believe me that I am in the Father, and the Father in me ; or else believe me for the very work sake.* And these mighty

mighty Works Christ the Son of God performed by his own Power and Virtue. *For what things soever the Father doth, these also doth the Son likewise, Joh. v. 19.* And such Works none can perform by his own Power, but he that is by Nature God.

Fourthly, THE Divine Names are properly given unto Christ; for he is called *Jehovah*, God, the Son of God, and the only Begotten of the Father. *This is his name whereby he shall be called, the Lord our Righteousness, Jer. xxiii. 6. God was manifested in the flesh, 1 Tim. iii. 16. For this purpose the son of God was manifested, 1 Joh. iii. 8. God so loved the world, that he gave his only begotten son, Joh. iii. 16.* And several other Texts of Scripture there are, wherein Christ is said to be true God; the Son of God, and the Lord of Glory. And sure these Titles do not besit a Creature, but they are proper to Christ, who is the Son of God by Nature and Generation.

Fifthly, THE Divine Worship and Honour is required by the Holy Scripture to be rendered to Christ the Son of God. *For all must honour the son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which sent him, Joh. v. 23.* In the Name of the Son, as well as of the Father, Baptism is enjoined to be administred, *Matth. xxviii. 19.* In the Son must we believe as well as in the Father, *Joh. xiv. 1.* And to Christ also are we to make our Prayers with firm Hope, that for his sake God will give us what we ask, *Joh. xiv. 13, 14; and xvi. 24.* Nay Christ is the only Foundation of the true Religion, and there is no Salvation in any other, *1 Cor. iii. 11. Act. iv. 12.* And therefore in Christ and his Merits must we trust and depend for Salvation, and for all Graces leading

leading to it. Neither are Men only required to honour and adore Christ; but *all the Angels of God also must worship him*, Heb. i. 6. And at the name of Jesus, which is above every name, ought every knee to bow, of things in heaven, and things in earth, and things under the earth, Phil. ii. 9, 10. And sure these Acts of Worship are proper to God; and no greater Honour can be given to the Father. And seeing Christ is to be worshipped as God, he must needs be the true God.

AND from hence it follows, that Christ the Son of God is a real Person subsisting in the Godhead; God of God, very God of very God. For he who is infinite in all *Perfections*, must needs be God. And he who doth the *Works*, which none but God can do, and is honoured with the *Titles* proper to God, can be no less than God. And the *Divine Honour* and *Worship* ought to be rendered unto none but him, who is by Nature God. For God will not give his glory to another, nor his praise to graven images, Isa. xlii. 8. And because all that is proper to God is in the Holy Scripture ascribed unto Christ the Son of God, therefore he is the true God, of the same Eternity, Perfection, and Essence with the Father. And it is most horrid Impiety with the *Arians* and *Socinians* to deny his Divinity.





C H A P. XXXII.

Of GOD the HOLY GHOST.

THE Third Person in the Godhead is God the Holy Ghost, who proceedeth equally from the Father and the Son. The Spirit of the Father is the Spirit of the Son, *Rom. viii. 9. Gal. iv. 6*, The Father sent the Comforter, which is the Holy Ghost, in the Name of the Son, *Joh. xiv. 26*. And the Son sent the same Comforter, even the Spirit of Truth from the Father, *Joh. xv. 26*. And because the Holy Spirit hath his Original from both the Father and the Son, he is the Third Person in Order, and is sent of both, and worketh from both.

AND the Holy Ghost is a Divine Person really distinct from the Father and the Son : For such personal Properties and Operations are attributed unto him in Holy Scripture, as are evident Demonstrations of a Person really subsisting in the Godhead. The Holy Ghost hath visibly appeared, once in a bodily Shape like a Dove, and another time in the Form of cloven Tongues like as of Fire. *Luk. iii. 22. Act. ii. 3, 4*. He maketh intercession for us with groanings, which cannot be uttered, *Rom. viii. 26*. He comforteth us in Tribulation, *Joh. xiv. 16*. And he worketh all Gifts and Graces, dividing to every man severally

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as he will, 1 Cor. xii. 4, to 12. But these and such like Actions, which are attributed to the Holy Spirit, are proper to a Person, and do not belong to a bare *Virtue*. For what but a Person can visibly appear, assist us in our Prayers, and comfort us in Distress? And who but a Divine Person can work and distribute all Divine Graces at his own Pleasure?

NAY there are some personal Properties and Actions belonging to the Holy Ghost, which can in no wise be applied to the Father or the Son; neither can they be said to perform them by the Power within them: For the Holy Ghost proceedeth from the Father, and is sent by the Father in the Name of the Son, *Joh. xiv. 26*. And he that proceedeth from the Father, and is sent by him, is not the Father. For how can any Person proceed from himself, or be sent by himself? And therefore the Holy Ghost is really distinguished from the Father. The Holy Spirit likewise received of that, which is the Son, and by receiving it glorified the Son, *Joh. xvi. 15*. But no Person can be said to receive from himself that which is his own, and to glorify himself by so receiving: And therefore the Holy Spirit is not the Son, but really distinguished from him.

AND as the Holy Ghost is a real Person subsisting in the Godhead, and really distinct from the Father and the Son; so he is co-equal with them in all Glory and Perfections. For to him the *Divine Essence, Properties, Works, Names and Worship*, are in Scripture properly ascribed; and consequently he must needs be true God.

THE whole *Divine Essence* is communicated to the Holy Ghost from the Father and the Son: For all Things which the Father hath are the Son's;

Son's; and of that which is the Son's the Holy Ghost received, *Joh. xvi. 14, 15.*

The *Divine Properties* also and *Works* are common to the Holy Ghost with the Father and the Son. For the Holy Ghost is *eternal*, being before all things created, *Heb. ix. 14. Gen. i. 2.* He is *Omnipresent*, being every where, and especially in the Hearts of the Faithful, *Psal. cxxxix. 7. Rom. viii. 9. 1 Cor. iii. 16.* He is *Omniscient*, and searcheth all things, even the deep things of God, *1 Cor. ii. 10.* He is *Omnipotent*, and created all things, and still sustaineth and preserveth all things, *Psal. xxxiii. 6, and civ. 30.* He inspired the Prophets, and guided the Apostles into all Truth, and endued them with the Gift of Tongues, and with the Power of working Miracles, *2 Pet. i. 21. Act. ii. 4.* And all these are Properties and Works, which belong to none but the true God.

THE *Divine Names* likewise are properly given unto the Holy Ghost; for he is called *Jehovah*, which is the peculiar Name of the true God, *Num. xii. 6. comp. with 2 Pet. i. 21.* And he is expressly said to be God; as *1 Cor. iii. 16. Know ye not, that ye are the temple of God, and that the spirit of God dwelleth in you? Act. v. 3, 4. Why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God.*

AND lastly, The *Divine Worship* and *Honour* is to be rendered unto the Holy Ghost; for in his Name are we to be baptized, *Matth. xxviii. 19.* And from him we must seek all Gifts and Graces, because he is the immediate Author of our Sanctification, *1 Pet. i. 2.* And consequently in him we are to believe and trust, and to him we ought

to render all other Acts of Divine Worship :
And therefore the Holy Ghost is true and perfect
God, co-equal with the Father and the Son in all
Divine Perfections ; and together with them is to
be worshipped and glorified.



THE



THE
 WAY of TRUTH;
 OR,
Body of Divinity,
 Consonant to the DOCTRINE
 of the *Church of England.*

BOOK II.

CHAP. I.

*Of the WORKS of GOD; Of GOD's
 DECREES, General and Special.*

HAVING described God in his Essence and Persons, we are now to shew his Works; which is the fourth thing to be known of God. The Works of God are either *Essential*, or *Personal*. The *Personal Works* are those which are proper to each Person; whereof sufficient hath been already spoken.

THE *Essential Works* are such as are common to the whole Sacred Trinity : And all Works *ad extra* respecting things without God are *Essential*, proceeding equally from all three Persons subsisting in the Godhead. For though *Creation* and *Providence* are appropriated to God the Father, *Redemption* to the Son, and *Sanctification* to the Holy Ghost ; yet these Works belong to the whole Blessed Trinity : For the Three Divine Persons inseparably concur in all Works which relate to the Creatures.

THE *Essential Works* of God are either *Internal* or *External*.

THE *Internal Works* of God are those which he effected or willed within himself from Eternity ; and these are called his *Decrees* ; which in respect of the Creatures are either *General* or *Special*.

THE *General Decrees* of God are the wise and immutable Acts of his Will, whereby he hath determined to cause all good Things, and to permit all evil, which come to pass in Time. What God doth himself, he hath from Eternity decreed to do. For *he worketh all things after the counsel of his own will*, Eph. i. 11. And what things are done by the Creatures, God hath decreed to be done according to the Nature and Conditions of the Causes which produce them. Those things which are *necessary*, God hath decreed *necessarily* to be done. And those things, which are *free* or *contingent*, God hath decreed to be done *freely* or *contingently*.

BUT such Effects as are *free* in respect of their immediate Cause, are not necessary in respect of God's Decree. For *Free Agents*, as such, have Freedom to act, or not to act. But if their
Actions

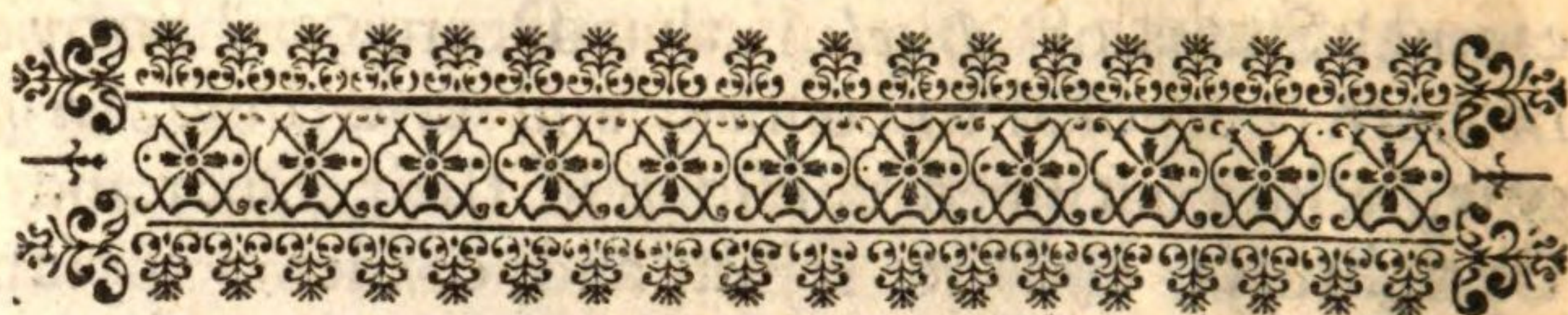
Actions be necessitated by God's Decree, then they have not Power to leave them undone, but must necessarily do them to fulfil that Decree. And impossible it is that the same Actions which may be done, or not done, should yet be necessary to be done : And therefore God's Decree doth not take away the Liberty of *Free Agents*, nor impose any Necessity on their Actions.

THE *Special Decrees* of God concern the eternal States of *Angels* or *Men*.

THE *Special Decree* of God concerning the eternal States of *Angels* is that Decree, whereby he hath purposed to confirm and save those Angels, who continued constant in their Duty and Uprightness, and to reject and condemn those that fell. For God certainly fore-knew from Eternity which of the Angels would persevere in their Obedience to him, and which would transgress against him. And those Angels, whose Perseverance in well-doing God foresaw, he elected unto Glory. But those Angels which sinned, and kept not their first State, God ordained unto Condemnation in fore-sight of their Wickedness, and by reason of the same, 2 *Pet.* ii. 4. For some Angels were reprobated, because they fell ; but they did not fall, because they were reprobated.

THE *Special Decree* of God concerning the eternal States of *Men* is that Decree, whereby he hath purposed for the Merits of Christ to accept and save those that are faithful to him, and to reject and condemn impenitent Sinners. This Decree exactly agrees with the Tenour of the Gospel, and is wholly conditional, having respect to Mens Actions. For God hath decreed, even as he hath promised in the Gospel, to accept and save none but the Faithful. And as he hath

threatened in the Gospel, so he hath decreed, to reprobate and condemn none but such as break the Covenant of the Gospel. And those particular Persons, whose Unbelief and Impenitency God fore-saw, he hath ordained unto Wrath. And those, whose Faith and Perseverance in Well-doing God fore-knew, he hath predestinated unto Glory, *Rom. viii. 29.* For according to his Fore-sight of Mens Works, he hath decreed their eternal States.



CHAP. II.

Of ELECTION and REPROBATION.

THE Parts of God's Special Decree, concerning Mens eternal States, are Two: I. *Election.* II. *Reprobation.*

I. *Election* is a gracious Decree, whereby God in Christ, and for Christ, hath purposed to justifie, and save those who, by the Assistance of his Grace, do believe and obey the Gospel, and persevere in the Obedience of Faith, to declare the exceeding Riches of his Mercy.

As God from Eternity determined on the Fore-sight of Man's *Fall*, to send Christ to redeem us, and to make with us, in Christ, a Covenant of Grace; so according to this Covenant he hath, in Christ and for his sake, elected the

the Faithful unto Glory. For Christ is the *Foundation* of Election. And for Christ's sake God hath prepared for us both Salvation it self, and all the Means leading to it, because those Means, and that End, were purchased for us by Christ's Merits.

THE *Means* of Salvation God of his good Pleasure in Christ decreed to administer without any respect of our Works. For *Election unto the Means* is absolute, and precedes our good Actions; because we cannot do any good, before God affordeth us the Means of Grace. For *we are not sufficient of our selves to think any thing, as of our selves; but our sufficiency is of God*, 2 Cor. iii. 5. We cannot by the Strength of Nature turn unto God, and obey his Will: But God by his preventing Grace freeth our Will to Good, and assisteth us by his subsequent Grace to do what is good, and to continue in Well-doing. And though we cannot will nor do any Good without the Grace of God; yet his Grace doth not compel or necessitate us to be good. But we must co-work with his Grace in every good Work, and give all Diligence to make our Calling and Election sure.

THE *Cause* moving God to elect some Men unto Salvation, is his free Mercy in Christ. And the *Condition* on which he hath elected them unto Salvation is their Faith and Obedience, and Perseverance therein. For Election unto the *End*, Salvation, is conditional, and hath respect to the good Use which we make of the Means of Grace. And none but such as believe in Christ, and obey his Laws, shall be saved through his Merits.

T H E

THE *Faithful* only are the *Object* of Election, For God in electing Men considered them, not barely as fallen in *Adam*, but as believing in Christ. And that *Mercy*, whereby God hath ordained Men unto Salvation, doth not belong to such as are dead in Sin, but only to those that repent and believe. For the Faithful only shall be saved. And consequently God considered Men as *Faithful*, and not as *dead in Sin*, when he decreed to save them; otherwise there would be no Harmony between the Decree of Election, and the Execution of it.

THE *End* why God hath elected the Faithful unto Glory, is to glorifie his Grace and Mercy. For he hath chosen us in Christ *to the praise of the glory of his grace, wherein he hath made us accepted in the beloved*, Eph. i. 6. And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, Rom. ix. 23.

II. REPROBATION is a Decree of God, whereby he hath purposed to reject and condemn those that abuse the grace of the gospel, and continue impenitent in their sins, to declare his power and justice.

THE Decree of Reprobation is wholly conditional, and depends on God's Prescience of Men's Impenitency. For their Hardness of Heart, and final Impenitency are not the Effects and Consequents of their Reprobation; but the antecedent Cause deserving and procuring it.

THERE are two Acts of Reprobation, *Preterition*, and *Predamnation*: And both have respect to Sin as the meritorious Cause.

PRETERITION is God's Purpose to deny his Grace to obdurate Sinners, and to give them up to the Hardness of their Hearts. This is an
Act

Act of righteous Judgment, which in order of Nature follows the Contempt and Abuse of Grace. For God hath decreed to pass by and forsake those only, whose Obstinacy in sinning he foresaw. Though of his free Mercy he affordeth Men sufficient Grace ; yet he doth not deny it to any, but to such as justly deserve to be given up to a reprobate Mind. For God offereth to all, that enjoy the Light of the Gospel, Grace sufficient to obey it, unless they have forfeited that Grace. And the Grace of the Gospel could not be forfeited by any Transgression committed against another Law. For God doth not deny the Grace of the Gospel to any for sinning in *Adam*, but for wilful Sins committed in their own Persons : Nor doth he leave any to themselves to follow their own Ways, until they utterly refuse to walk in his. But the wilful Wickedness and Impenitency of Men was foreseen by God in order of Nature, before he decreed to reprobate them.

AND *Predamnation* also hath respect to Sin and Impenitency. For God doth not condemn any to shew his meer Pleasure, but to declare his Justice against Sin. And for no other Reason hath he fore-appointed the Evil of Punishment, but because he foresaw the Evil of Sin. *For death is the wages of sin*, Rom. vi. 23. And none but such as are evil, and continue impenitent in their Sins, shall be punished with eternal Destruction. And for what God will in time condemn Men, for the same also hath he decreed to condemn them. And therefore he hath ordained some Men to Wrath, because they have deserved it by their obstinate Wickedness.

THE *Moving Cause* of Reprobation is Sin, and not the meer Pleasure of God's Will : For *God is not willing that any should perish, but that all should come to repentance,* 2 Pet. iii. 9. And he hath protested with an Oath, *that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live,* Ezek. xxxiii. 11. But because Men reject the Counsel of God against themselves, and continue impenitent in their Sins, therefore they are condemned unto eternal Punishment. And though God as a just Judge condemneth Men, when they deserve it ; yet he doth not make any to deserve Punishment, nor will he condemn any, but those that have made themselves Vessels of Wrath. And if Men perish, because they continue wilfully in their Sins, then they perish through their own Default. For no Man is evil by Necessity, but by his own Will. And none shall ever perish, because he cannot do his Duty, but because he will not.

THE *Object* of Reprobation is wilful and impenitent Sinners. The Decree of Reprobation is regulated by the Gospel. And some Men are reprobated for breaking the Covenant of Grace, and not for transgressing the Law of Works. For according to the Law, God was bound in Justice to have condemned all, until Christ undertook to make Satisfaction. And upon Christ's undertaking to satisfy for the Breach of the Old Law, God determined to make a New Covenant with us. And according to this Covenant he hath purposed to accept and save those that keep it, and to reprobate and condemn such as finally break it. And therefore those, whom God decreed to reprobate, were considered in his Provision

vision, as impenitent Transgressors of the Gospel.

The *End* why God hath purposed to reject and condemn obstinate and impetinent Sinners, is to glorifie his Justice and Power. For God is just as well as merciful : And he hath in his Justice fore-ordained those unto Wrath, whose Obstinacy and Impenitency he foresaw. And the spiritual Desertion and eternal Condemnation of the Wicked serve to illustrate the Glory of God's Justice and Power ; because this clearly sheweth, that God hateth Iniquity, and is able to punish those to the uttermost, who continue in it.



CHAP. III.

Of CREATION.

UNTILHERTO of God's *Internal Works* :
H The *External Works* of God are Actions done in Time, which pass without God into the Creatures. And these Works are three : I. *Creation*. II. *Providence*. III. *Redemption*.

I. CREATION is an external Work of God, whereby of his good Pleasure he made the World, and all things in it, of meer Nothing, or of indisposed Matter, to manifest his Wisdom, Power, and Goodness.

THE

THE *Essential Cause* of Creation is the true God. For Creation is the proper Work of God, and demonstrates his Existence. And this Work is usually ascribed unto God the Father, because he is the Original of the Holy Trinity; but neither the Son nor Holy Ghost are excluded from it. As the Father made the World and all Things therein: So all Things were made by the Son, *and without him was not any thing made that was made*, Joh. i. 3. And all things also were created and formed by the Vertue and Power of the Holy Ghost, *Gen. i. 2. Psal. civ. 30.* For all divine Works, respecting the Creatures, are indivisible, and equally belong to all the Three Divine Persons.

THE *Cause moving* God to create the World was his good Pleasure. As God is infinitely happy in the Enjoyment of himself alone, and needeth nothing: So nothing without himself could move him to create the World, and to communicate his Goodness to the Creatures. For the Creatures receive both their Being and Goodness from God. *And for his pleasure all things are, and were created*, Rev. iv. 11.

THE *Manner* how God created the World, was the producing things in a Moment by the Power of his Word, either of meer Nothing, or of Matter naturally indisposed, and all in their kind good. Though the Creation of all the Creatures was not finished in an Instant, but in the space of Six Days: Yet the Creation of every particular Creature was performed in a Moment. And all Things God made by the Power of his Word without Labour and Trouble. He only commanded, and all Things were created: He spake, and they were formed and established,

established, *Psal.* cxlviii. 5. *Gen.* i. And whatever God made, he made either of meer Nothing, or of such Matter, as had no natural Power of receiving those Forms which Omnipotency introduced. For *by faith we understand that the worlds were framed by the word of God: So that things which are seen, were not made of things which do appear,* *Heb.* xi. 3. And all the Creatures which God made, were in their Kind very good without Corruption. For every Creature, as it is the Work of God, is good; but whatever is evil and sinful, came in by the Default of the Creature.

THE End why God created the World was to manifest his Wisdom, Power, and Goodness. The Excellency of the Creator is discerned by the Excellency of the Creatures. And the Brightness of God's Glory shineth forth in the Works of his Hands. For *the invisible things of God, even his eternal Power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made,* *Rom.* i. 20.

THE Works of Creation are the Heaven and the Earth, with all things therein. For the Lord made heaven and earth, the sea, and all that therein is, *Psal.* cxlvi. 6. And by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, *Col.* i. 16. But among all the Creatures, the most excellent and principal are Angels and Men, in whom God imprinted his own Image.

ANGELS are created Spirits. They were created in the Beginning, and that as it is probable, on the first Day together with Heaven,
Psal.

Psal. cxlviii. 2, 5. *Job* xxxviii. 7. And they are real Substances, invifible, without any bodily Parts, immortal, and fubject to no Corruption: And by Nature they are endued with great Knowledge and Power; but they are not able of themfelves to work real Miracles, nor do they know the Hearts of Men, nor future Events which are contingent. And in their firft State of Creation they were pure and upright, and had fufficient Power to perform their whole Duty to God, and to perfevere in well-doing; but yet they were under a Poffibility of falling, and Good and Evil, Happinefs and Mifery, lay in their own Will, and were propofed to their Choice.

M A N is a Creature confifting of a Body, and a reasonable Soul. The Body of the firft Man was made of Earth, and his Soul was formed by the Divine Power, after the Image of God. The Soul of Man is not generated, as his Body is, but created out of Nothing, and in creating it is infused into the Body, and perfonally united to it, when that is fitly difpofed to receive it. And the Soul of Man, in its own Nature, is *fpiritual* and *incorporeal*, as the Operations of it prove. And if the Soul of Man be *incorporeal*, and free from corrupting Qualities, then it is alfo *immortal*, and can never decay of it felf, nor be deftroyed by any Creature. And the Soul of Man is naturally endued with the Intellect, Will, and Paflions. For thefe are effential Faculties of the rational Soul, and do flow from the natural Principles of Man, and without them he cannot be Man.

B u t

BUT the *Clarity* of the Intellect, the *Holiness* of the Will, the *Purity* and *Regularity* of the Passions, and the *Immortality* of the Body, wherewith Man was at first created, were *Supernatural Gifts*. For Man, in his first State of Creation, was endued with wonderful Knowledge, and exactly understood his whole Duty, and all things conducing to his Happiness. His Will was holy and free to Good; and his Passions and Affections were pure, moderate, and obedient to his Reason, without any Disorder or Disturbance among themselves. And he had sufficient Ability, by Grace, to have kept all God's Commands exactly and perfectly without any Sin, and to have persevered in Obedience.

AND if Man had not wilfully sinned, he had never died. For though his Body was naturally subject to Corruption, yet by the Blessing and Power of God, he should have always been preserved from Sicknes and Death, if he had not fallen from his Integrity. And it lay in his own Choice and Power to stand or fall, to live or die. For *God made man upright, and left him in the hand of his counsel*, Eccclus. xv. 14. And Man being left to the Freedom of his Will, was easily enticed to transgress the Law of his Maker, which he had sufficient Strength to have kept. And by Transgression he lost all those *Supernatural Gifts* which God had bestowed on him, and fell into a State of Sin and Misery.

THE Benefit of our Creation obligeth us to be thankful and obedient to God. The Law of Nature teacheth us to serve and honour our Creator. And most equal it is, that we should employ all that we are, and all that we have unto his Glory, from whom we have received our

Life and Being, and all our Faculties. Other Creatures in their Kind are obedient to their Maker. The Sun, Moon, and Stars observe their appointed Course. And living Creatures, that have no Reason, work unto that End whereunto they were ordained. And shall not we, who are more excellent, walk according to the Rule which God hath given us? For God made us after his own Image, in Righteousness and Holiness, on purpose that we should glorifie his Name. And shall we be so ungrateful as to abuse those noble Faculties, which we have above other Creatures, unto the greater Dishonour of him that gave them?



CHAP. IV.

Of DIVINE PROVIDENCE, *and the Parts thereof.*

SO much of *Creation*; next follows *Providence*, which is an external Work of God, whereby he conserveth and governeth all Creatures, and ordereth and disposeth all things unto his own Glory. There are two things in Providence to be considered. I. *The Parts of it.* II. *The Kinds of it.*

THE *Parts of Providence* are these three. I. *Conservation.* II. *Gubernation.* III. *Ordination.*

I. THE

I. THE first Part of Providence is *Conservation*: Which is an Act, whereby God sustaineth all his Creatures in their Being, and assisteth them in working, and preserveth them from Dangers and Evils. As the Creatures could not have been, unless God made them: So neither can they subsist and work of themselves without Providence. But from God they at first received their Existence, and *in him they still live, and move, and have their being*, Act. xvii. 28. For by him all things consist and are upheld, Col. i. 16. Heb. i. 3. And if God should withdraw his conserving Power, all things which he hath produced, would perish and fall into Ruin. *For how could any thing endure, if it were not his will? Or how could any thing be preserved, except it were called of him?* Wisd. xi. 12.

AND the Creatures also depend on God for their Operation, as well as Being: For the Creatures cannot move nor work of themselves without God's continual Assistance. But all their Power of acting is from God. And he co-worketh with them in all their Actions, according to their Nature and Manner of working. And notwithstanding his Co-operation, all Effects are answerable to their immediate Causes: For God by co-working with the Creatures, detracts nothing from them, but enables them to produce their own Actions according to that Nature, which he hath implanted in them. And what they do is properly their own Act, though they cannot do it without his Assistance.

AND God likewise preserveth us from Dangers and Evils: And except he watch over us for Good, it is in vain for us to labour for Defence. For the Harms and Miseries, whereunto we are

liable, are so many, that we could be no where safe, if God did not always stand by us, and protect us. But God is ever ready to cover us under the Wings of his Providence, and to defend us as with a Shield. And if he should in the least withdraw his Care and protecting Arm, where could we be secure, or which way could we turn, but innumerable Dangers would assault and oppress us? And what less can we do for him, by whom we are preserved every Moment we breath, but endeavour to live unto him, and to do all things unto his Glory?

II. THE second Part of Providence is *Gubernation*: Which is an Act, whereby God ruleth all Creatures in their Course and Order, and provideth for them, and governeth them in their Actions: For God reigneth over all as the Supreme Governor, and *ruleth the world with the power of his hand, and all things obey his will*, Ecclus. xviii. 2. *By his commandment all the host of heaven continue in their order, and fail not in their watch*, Ecclus. xliii. 10. He keepeth the Seas within just Limits, and over-ruleth those Creatures that would exceed their Bounds, and *ordereth all things in measure, number, and weight*, Wisd. xi. 17. And if God himself did not rule and manage all things, there would be nothing but Disorder and Confusion in the World.

AND God doth not only as a Sovereign Lord rule all Creatures in their several Courses: but also as a gracious Father he taketh care of them, and provideth for them. *The eyes of all wait upon him, and he giveth them their meat in due season. He openeth his hand, and satisfieth the desire of every living thing*, Psal. cxlv.

15, 16. All the Blessings which we enjoy are the Gifts of God. And all Afflictions also proceed from him, and are disposed and ordered as he thinks fit. And both Blessings and Judgments are usually distributed unto Men according to their Works. They that are vicious and wicked are liable to Wrath. For Sin naturally draweth many Evils on Men ; and for Sin God inflicteth more and greater. But if we first seek the Kingdom of God, and his Righteousness, he will give us those Blessings which we labour to obtain, if he sees them fit for us. For God hath a special Care of the Righteous ; and he will not suffer those, who walk uprightly, to want any thing that is good for them.

AND as God by his wise and gracious Providence provideth for his Creatures : So he assisteth and governeth them in their Actions. And nothing is done but what he worketh or permiteth. For God enableth all his Creatures to perform their proper Works ; and he so ruleth them, that they cannot exceed the Bounds which he hath set them. And especially God concurs with Men, who are free Agents, in all their Actions, working in them that which is good, and permitting that which is evil. For we cannot commit any Sin without God's Permission ; nor can we do any Good without his Assistance. But he enableth us by his Grace to obey his Will : And when we transgress, he only permits the Evil which we do, and doth not will or cause it to be done.

III. THE third Part of Providence is *Ordination* : Which is an Act whereby God disposeth and ordereth all things unto a good End for his own Glory. Though God willeth and worketh

nothing but that which is good, and only permitteth that which is evil; yet he ordereth both Good and Evil, and by his Wisdom he extracteth Light out of Darkness, Good out of Evil: For God is not the Author of Confusion, but of Order. And he would not permit Sin to be done, but that from thence he can take an Occasion to illustrate his own Glory. Indeed God hath not pre-ordained any Sin to bring to pass some Good, which he hath purposed: For a good End cannot make a bad Action to be good. *Nor may evil be done that good may come,* Rom. iii. 8. But when Sin is wilfully committed by Man, God ordereth it unto a good End contrary to its Nature, and taketh an Occasion from it to magnify his Mercy, or Justice.

THERE is nothing happens in the World, but God ruleth and disposeth it according to the Counsel of his Will. He influenceth and conduceth natural Causes in their Courses. He foresees all casual Events, and directeth them whither he thinks fit. And those Effects which proceed from free Agents, he over-ruleth and disposeth how he pleaseth. For the World is not governed by Chance or Fortune; but God is the supreme Moderator of all Events, and the wise Disposer of every thing, wherein we are concerned.

AND this Belief of Divine Providence is the main Ground of all that Service and Worship which we owe to God. For if there were no Providence, there could be no Correspondence between God and his Creatures, and all his Perfections would be useless, and signify nothing to us. What would the infinite Wisdom, and Goodness, and Justice, and Power of God concern

cern us, if he had nothing to do with us, or our Affairs? And what Reason could we have to fear, love, and obey God, and to pray unto him, and trust in him, if he had no regard of our Actions, nor would render to us according to our Works? But though the Belief of Divine Providence be so necessary a Ground of Religion, yet there are several Objections made against it: The principal of which it will be requisite to propose and answer.

1. *The first Objection, which is made against Providence, is this; "That it doth not consist with the Majesty and Happiness of God to take notice of every little thing here below, and to rule and dispose those innumerable Affairs, which are in the World."*

Ans. THE proper Exercise of Majesty is to govern. And the Government of the World is so far from being beneath the Majesty of God, that there is none but He can undertake it. What can be more glorious than to sit at the Helm of the Universe, and steer all its Motions unto wise Ends, with an unerring Hand? And how can it be unworthy of God to rule and take care of those things which he hath created? Sure it can be no more Dishonour for God to govern and provide for all Creatures, than to make them.

NEITHER is it any Difficulty or Trouble to God to govern the World, and all things in it: The Cause why Beings operate with Labour and Difficulty is their Imperfection. But seeing God is a Being infinitely perfect, he can know all things knowable without Study, and do all things possibly without Difficulty. And there-

fore he can inspect and govern all the Affairs of the World with as much ease, as if he had but one Business to take care of.

NAY, 'tis agreeable to the Nature of God, and suitable to the Inclination of his infinite Wildom, Power and Goodness to rule and dispose all things for the Benefit of his Creatures; and consequently it must needs be delightful to him. But doubtless it would be troublesome and uneasy to him to sit still and do nothing; because this would be to cross the natural Inclination of his own Perfections.

2. *The second Objection which is made against Providence is this; "That it is hardly reconcileable with all those moral and natural Evils, which abound in the World. For if God governed the World, how could it well consist with his Wisdom and Justice to suffer so many Sins and Miseries to disturb the Peace of his Government, and defile the Honour of it?"*

Answ. The Permission of Sins is no more inconsistent with the Providence of God, than his making of free Agents, was with the Perfection of his Nature. For when God permitteth Men to Sin, he doth not deprive them of all necessary Means to hinder them from sinning, but he only suffers them to use the Freedom of their Will. And if Men be free Agents, they must have Liberty to Good and Evil. And what Disparagement can it be to Providence to suffer Men to act freely according to their Nature? When God hath done sufficient to restrain Men from Sin, and to encourage them to be holy, if they abuse their Liberty, and frustrate God's Methods of Grace, how can they blame Providence for that

that which is purely the Effect of their own Folly and Wilfulness?

AND if the Permission of Sins be no way repugnant to the Justice and Goodness of Providence, much less can those Miseries, which abound in the World be any Disparagement to it. For most of the Calamities, which we suffer, are either the natural Effects of our Sins, or the just Punishments thereof. And 'tis very fit that we should suffer what we deserve. And since Men exceed in Transgressions, the Miseries which attend them, are a strong Evidence to prove a just Providence.

3. *The third Objection which is urged against Providence, is, "That unequal Distribution of Temporal Enjoyments, which is made among Men in the World. For if there were a wise and righteous Providence, that governed the World, and disposed all things in it, one would think it should distribute worldly Enjoyments more equally among Men according to their Works, and not prosper the Wicked, and afflict the Righteous.*

Answ. That unequal Distribution of things, which is made among Men in this World, is suitable to the Nature of the things distributed, and necessary to the State we are in. The very Nature of the Goods and Evils of this World is such, that it would be beneath the Wisdom of Providence to be very exact in distributing them. For worldly Enjoyments are mean and inconsiderable in God's Account; and therefore he scatters them abroad with a careless Hand, and thinks it unworthy of him to be so curious about them, as to weigh them out to Mankind in just proportion to their Works.

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The present State also which we are in, requires an unequal Distribution of temporal things, and without it the rational Part of the World cannot be well govern'd. This World is a Place of Exercise, and we are here as in a State of Trial : And temporal Afflictions are sometimes necessary to try the Righteous, and exercise their Graces ; and temporal Blessings are necessary to try the Wicked, and to encourage them to amend. But if the Righteous were always prosperous, and the Wicked always miserable here, then there could be no sufficient Trial of either : But many would abstain from Sin, and become righteous, not out of Love to Goodness, but out of Interest for temporal Gain. And besides, the Afflictions of the Righteous, by God's Blessing, conduce to their spiritual Advantage ; and the Enjoyments of prosperous Sinners, through their own Default, become a Snare and Curse to them : And therefore the unequal Distributions of Providence in this World, are so far from being an Evidence against it, that they prove the Wisdom of it.





C H A P. V.

*Of the Justice and Efficacy of PROVIDENCE
about SIN.*

A**F****T****E****R** the Explication of the Parts of Providence, we should in order next treat of the Kinds of Providence: But before we speak of those, it will be necessary here to shew the Justice and Efficacy of Providence about Sin. Though God be no way the Cause of Sin in Men: Yet when he suffereth them to sin freely, and without any Necessity, he administereth many things about the Evil which they do, without any Blemish to his Justice or Holiness. For the Providence of God is not wholly *permissive*, but several ways *operative* about Sin; and that both in the *Beginning* of it, and in the *Progress* of it, and after the *Commission* of it.

I. I**N** the *Beginning* of Sin there are three Acts of Providence about it.

1. *The permitting Sin to be done.*
2. *The proposing of such Objects and Occasions, as by Accident draw Men to Sin.*
3. *The sustaining the Creature in his Being and Working.*

T H E

THE first Act of Providence about Sin in the Beginning of it is, *The permitting it to be done.* There is no Sin can be done without God's Permission. And God permits it to be done, not because he needeth it to illustrate his Glory, but because he hath made Man a free Agent, and hath determined to govern him as such, and not to restrain him from Evil by force. And when God permits Sin to the Will and Power of Man, he is not defiled by it, nor accessary to it. For God doth not any way incline or move the Will of Man to Sin, and much less necessitates him to it ; but he only suffers him to use the Freedom of his own Will. And Man being suffered to use his Freedom, hath Power by Grace to abstain from Sin. For God doth not withdraw his Grace, and all necessary Means to hinder Sin, when he permits a Man to do it. But there are sufficient Impediments left to keep us from sinning, if we were careful to do our Duty.

THE second Act of Providence about Sin in the Beginning of it, is, *The proposing of such Objects and Occasions, as by accident draw Men to Sin.* And so the sending of *Joseph* to his Brethren, and the seasonable Oblation of the *Ishmaelites*, was the Occasion that he was sold into *Egypt*. So Adversity is many times made a Temptation to Murmuring and Impatience. And Prosperity is frequently abused to Pride, Intemperence, and licentious Wickedness. But though God by his Providence proposeth such Objects and Occasions, as move some Men to sin ; yet he is not hereby any way accessary to their Sins. For God doth not exhibit these Objects and Occasions on purpose to draw Men to sin, but either to

to try and prove them, or for some other wise and holy End. And the Objects also and Occasions are innocent, and have in themselves no active Solicitation to evil. But the corrupt and wicked Heart of Man meeting with such an Object and Occasion takes an Opportunity thereby to commit Sin; which yet he might avoid, if he were but careful to resist the Temptation. And therefore if he yields to the Temptation, and commits the Sin, 'tis his own Fault, and at his own Peril.

THE third Act of Providence about Sin in the Beginning of it is, *The sustaining the Creature in his Being and Working.* As we received our Being from God, so in him we still live, and move, and have our being, Act. xvii. 28. And no Man could do any evil Action, unless God sustained him, and gave him a general Power of Working. But when God permits a Man to sin, he doth not deny him Power to act: And yet God is not to be blamed for giving a Man Faculties, and Power to act, but only Man who abuseth those Gifts by sinning. As the Earth gives Nourishment to Herbs, good and poisonous: But the Reason why some yield wholesome Nutriment, and others Poison, is not from the general Nourishment of the Earth, but from the special Quality of the Root: So the general Power to act is from God; and this Power is given only to do Good: But if any Man abuseth this Power in doing Evil, that is his own Fault, and none can he blame but himself for it.

II. IN the *Progress* of Sin there are two Acts of Providence about it.

1. *The directing of Sin to a certain Object.*

2. *The prescribing Bounds to sin.*

THE first Act of Providence about Sin in the Progress of it is, *The directing it to a certain Object.* When a Man is resolved to commit Sin, God who permitteth it to be done, directeth and disposeth it in a wise and just manner, either to try and prove his Servants, or to punish Offenders. And if God did not direct the Evil, which he suffereth Men to do, against whom he pleaseth, many of his Judgments would be executed by chance and occasionally, as Men thought fit: But by directing and managing of Sin God is not any way the Author of it. For the Sin is freely conceived and formed in the Heart of Man, and running forth into Act, before God directeth it whither he intendeth. And his Direction of Sin supposeth it as done, and doth not antecedently determine or necessitate it to be done.

THE second Act of Providence about Sin in the Progress of it, is, *The prescribing Bounds to it.* Though God permitteth the Creature to commit Sin, yet he setteth a Measure to his Permission, and limits to the Sin. And no Creature can do what Evil and Mischief he please. For God keepeth the Devil, and his Instruments, under Restraint, and by a secret and over-ruling Power he so limiteth their Malice, that they cannot do all the Evil which they desire. So when God permitted Satan to afflict Job, he suffered him not to take away his Life, Job. ii. 6. And sure God cannot possibly be said to be the Author of Sin by prescribing Bounds to it. For as he that
extin-

extinguisheth Fire, that it might not spread farther, is not by that Act the Cause of the Fire, so God by setting a Measure to Sin doth not cause it to be done, but rather hinders the Increase and Mischief of it.

III. AFTER the Commission of Sin there are two Acts of Providence about it.

1. *The ordering of Sin unto a good End.*

2. *The Punishing of Sin.*

THE first Act of Providence about Sin, after it is committed, is, *The ordering of it unto a good End.* The Wisdom and Power of God is such, that he can extract Good out of Evil, and brings things into order, that in themselves are confused: And if God could not triumph over Sin, and turn it unto some good End, he would never suffer it to be done. Indeed God doth not will Sin to be done, that he may thereby illustrate his Glory: But when it is done against his Command and Desire, he draws Good out of it contrary to its Nature. So when the Brethren of Joseph, to satisfy their Malice, had sold him into Egypt, God managed this Evil unto a most just and excellent End, even the Advancement of Joseph, and the Preservation of the whole Family of Jacob.

THE second Act of Providence about Sin, after it is committed is, *The punishing of it.* And the Punishment, which God inflicteth for Sin in this Life, is either *Corporal* or *Spiritual*.

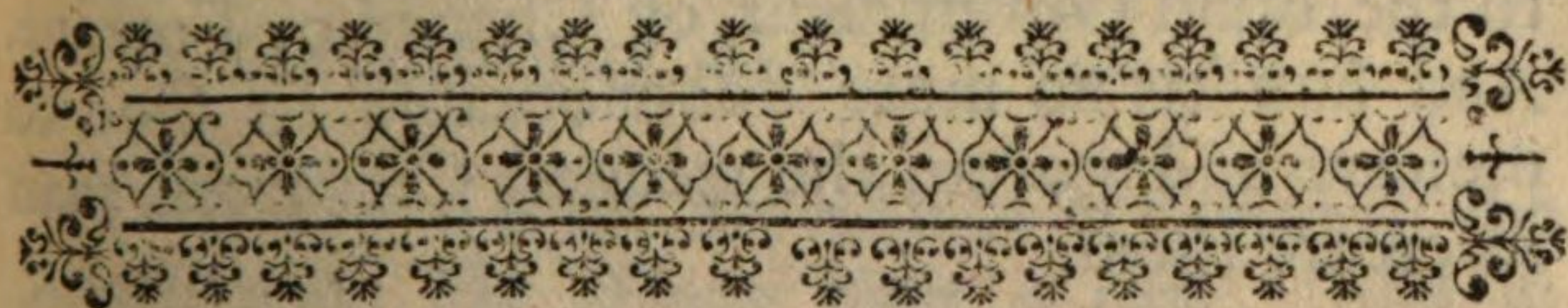
Corporal Punishment is all Temporal Miseries and Afflictions, which happen to the Body. And the inflicting this Punishment is an Act of Wisdom and Justice in God. For when Men have provoked God by sinning, he may justly send

send some Temporal Judgments on them. And in his Wisdom he inflicteth those Judgments, either to chasten them for Sin committed, or to prevent and hinder them from going on in Sin.

Spiritual Punishment is the withdrawing of Grace, and the delivering Men into the Power of Evil: 'Tis an Act of just Judgment in God to take away his Grace from obstinate Sinners, and to give them over to a reprobate Mind, and to their own Lusts. And when Grace is withdrawn, and a Man is left to himself, then follows *Hardness* of Heart. And God is said to harden the Heart, not by infusing Malice, or moving to Evil, but by withdrawing his Grace, and leaving a Man to follow his own ways. As the Sun descending to *Capricorn* is the Cause of Winter with us, not by imparting Cold, but by not imparting Heat: So God hardens the Heart of Man, not by imparting any Wickedness, but by withdrawing his Grace. And the Grace of God being withdrawn, Man becomes a Slave to his Lusts, and commits Iniquity with greediness.

BUT the only Cause why God takes away his Grace from some Men, and leaves them to themselves, is, their Abuse of his Grace, and obstinate Continuance in Sin: For God forsaketh none before they forsake him. So God gave up *Israel* unto their own Hearts Lusts, and left them to walk in their own ways; but it was because *Israel* would none of him, they would not hearken to his Voice, *Psal.* lxxxi. 11, 12. So God gave over the *Gentiles* to *Uncleanness*, to their own vile *Affections*, and to a reprobate Mind: But the Reason is three times rendred, because *they would not retain God in their knowledge, but changed the truth*

truth of God into a lie, and worshipped the creature more than the creator, Rom. i. 21, 24, 25, 26, 28. And never doth God harden the Hearts of any by withdrawing his Grace from them, and by leaving them to walk in their own ways, 'till they have wilfully hardened their own Hearts by their obstinate Continuance in Sin. So Pharaoh hardened his own Heart, and provoked Divine Justice by sinning against most powerful Means, before God inflicted the Judgment of Hardning on him, Exod. viii. 15, 32 ; and ix. 34. And the latter Jews rejected the Counsel of God against themselves, before God rejected them, Luke vii. 30. They wilfully closed their Eyes against the Light of the Gospel before God forsook them, and delivered them up to Blindness and Obduration, Matth. xiii. 15. And therefore God is no way the Cause of Sin by leaving Men to harden their own Hearts, but hereby he performeth the just Act of a righteous Judge.



C H A P. VI.

Of GOD's GENERAL PROVIDENCE.

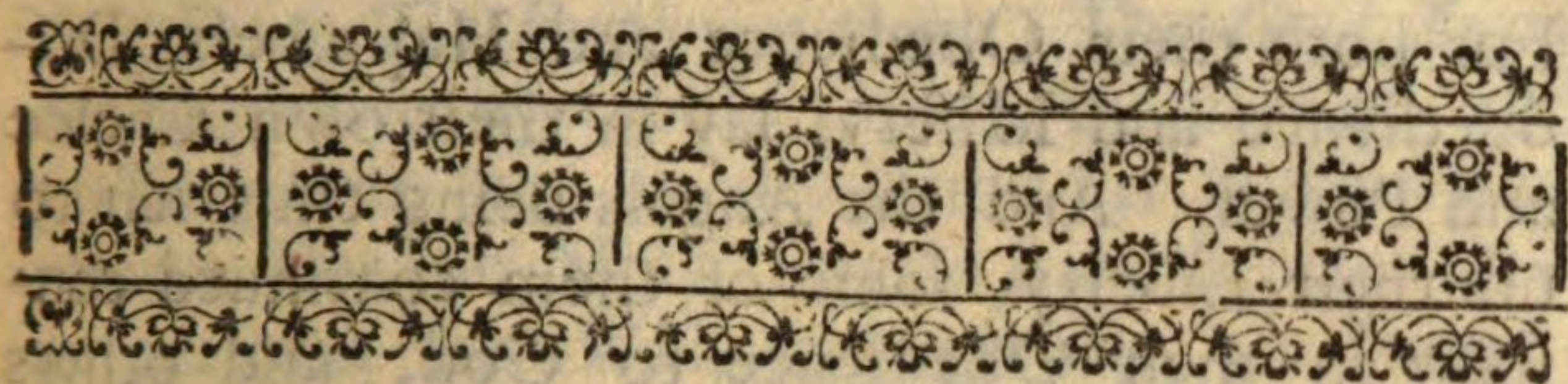
THE Kinds of Divine Providence are two ; I. *General.* II. *Special.*

THE *General Providence* of God is, that common Care, which he taketh of all his Creatures, and that Government which
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he exerciseth over the whole World, and all things therein. As God made all things by the Power of his Word, so doth he still uphold, and take care of all things, and govern all by his Wisdom and Power. For the Creatures of themselves could not continue and work, unless God sustained them in their Being, and assisted them in working. And all things would clash against each other, and forget their Order, and breed Confusion, unless they were guided and governed by an Omniscient and Omnipotent Being.

AND not only *Universals*, but also *Singulars* are subject to God's Providence ; and nothing is excluded from his Government, nor passed by without his Care ; *Not a sparrow falls to the ground without the Providence of our heavenly Father ; but the very hairs of our head are all numbred,* Matt. x. 29, 30. For all things which God hath made, do still depend upon him ; and he taketh care of all his Works, and doth not expose them to the blind Government of Chance or Fortune. And sure 'tis no more dishonourable to God to preserve and govern the meanest Creatures, than to create them.





C H A P. VII.

Of GOD's Special PROVIDENCE, concerning ANGELS.

THE *Special Providence* of God concerneth *Angels* or *Men*.
THE *Special Providence* of God concerning *Angels*, consisteth of these four Acts.

- I. *The Giving them a Law.*
- II. *The Permitting them to use their Freedom.*
- III. *The Rewarding them according to their Works.*
- IV. *The Employing them.*

THE first Act of Providence concerning the Angels was, *The Giving them a Law*: And in that Law, which God is supposed to have given them, he required them to serve and obey him in Purity and Holiness; and promised to confirm them in their happy State on Condition of perfect Obedience; and threatened to punish them with eternal Vengeance for the least Transgression.

THE second Act of Providence concerning the Angels was, *The Permitting them to use their Freedom*. When God had endued them with sufficient Ability to have kept the Law, which

he gave them, he suffered them to stand or fall. For both their Obedience and Happiness, Disobedience and Misery, lay in their own Choice and Power. And the Angels being thus left to use their Liberty, some of them continued constant in their Obedience to God, and others wilfully transgressed against him, and fell from their first State of Holiness and Happiness. And hence came the Division of Angels into *Good* and *Evil*: For all the Angels by Creation were good and holy; but some made themselves *Devils* by Transgression.

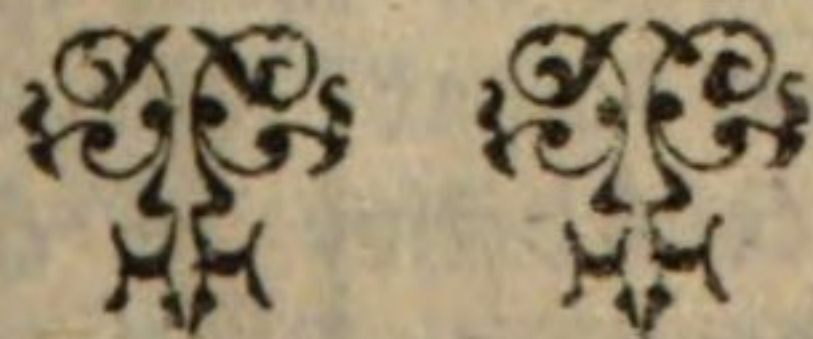
THE third Act of Providence concerning the Angels was, *The Rewarding them according to their Works*. The *Good Angels*, who obeyed the Law of their Maker, God so confirmed in their Uprightness and Blessedness, that they are in no Danger of falling into Sin and Misery. And in this immutable State of Happiness they are confirmed by the effectual Grace of God through Christ their Head, *Eph. i. 10*. And Christ is sometimes called *Michael* the Archangel, and the Angel of the Covenant, who frequently appeared to the Fathers under the Old Testament in a Humane Form, *Gen. xxxii, 24. Jos. v. 13*.

THE *Evil Angels*, who sinned, God deprived of those supernatural Graces, wherewith they were endued in their Creation, and cast them out of Heaven into Hell, *reserving them in everlasting chains under darkness unto the judgment of the great day, 2 Pet. ii. 4. Jude 6*. Though they still retain their Spiritual Nature, and all their Natural Faculties; yet they have wholly lost the Grace and Favour of God, and have no Hope of Deliverance from that Vengeance, which they have justly deserved.

THE

THE fourth Act of Providence concerning the Angels is, *The Employing them.* The *Good Angels* are employed by God's Order, in adoring and praising him, and in defending his faithful Servants. For the Holy Angels stand before God to perform his Will, and glorify his Name; *Psal. ciii. 20. Rev. v. 11, 12.* And they are all *ministring spirits sent forth to minister for them, who shall be heirs of salvation, Heb. i. 14.* The *Angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7.* But whether every Holy Man hath his *Guardian Angel* assigned him, is uncertain: For the Holy Scriptures speak nothing clearly of this Matter, but teach us that God useth the Ministry of his Holy Angels at his Pleasure, and sometimes sendeth one, and sometimes more, to execute his Commands.

THE *Evil Angels* are employed in trying the Godly with Temptations, and in seducing the Wicked. Though God himself tempteth none to Evil, yet sometimes he permitteth Satan and his Instruments to assault the Righteous for the Trial of their Graces. And sometimes in his just Judgment God delivereth the wicked for their heinous Sins into the Power of Satan, *who leadeth them captive at his will, 2 Tim. ii. 26.*





CHAP. VIII.

Of the FIRST COVENANT.

THE Special Providence of God concerning *Men*, consisteth chiefly of these three Acts.

- I. *The Making a Covenant of Works with them.*
- II. *The Permitting them to break that Covenant.*
- III. *The Punishing them for the breach of that Covenant.*

THE first Act of Providence concerning *Men* was, *The Making a Covenant of Works with them.* As soon as God had created Man after his own Image, he bound himself by Covenant to reward his Obedience: Which Covenant is usually called the *First Covenant*, or *Law of Works*.

THIS *Covenant of Works* was an Agreement made with *Adam* before the *Fall*, wherein God promised to continue to him, and to bestow on his Posterity, that clear Knowledge of their Duty, and perfect Ability of doing it, wherewith he was created, and also to crown them with eternal Felicity, on Condition that they persevered in exact perfect Obedience without any Transgression. But upon the Commission of the first Sin, God threatened to deprive him and all

all his Posterity of that perfect Knowledge and Power of performing their Duty, and also to condemn them unto Death temporal and eternal.

THE *Precepts* of the *Covenant of Works* are the Substance of the moral Law; which was written in the Hearts of our first Parents, as appears by the Remainders thereof in all Mankind, *who having not the written Law are by the Light of Nature a Law unto themselves, which shews the work of the Law written in their hearts*, Rom. ii. 14, 15.

AND besides this Law written in the Hearts of our first Parents, they had for Trial of their Obedience a *positive Precept* given them, of not eating of the *Tree of Knowledge*. For the *Covenant of Works* was confirmed by two Sacraments, *The Tree of Life*, and the *Tree of Knowledge of Good and Evil*, both placed in the middle of Paradise. The *Tree of Life* was a Sacrament sealing eternal Life and Happiness to Man, on Condition that he continued obedient to God, and eat of that Tree for his Confirmation. The *Tree of Knowledge of Good and Evil* signified, that if Man did eat of the Fruit of that Tree, which was forbidden, or any other way transgress the Law of God, he should be surely punished with Death and Misery, and so know by sad Experience, what *Evil* was, as before he knew by Experience only what was *Good*.

BUT though God had thus bound Man by Law to be obedient to him, and promised to reward his Obedience, and threatened severely to punish his Transgression; yet Man despising the Riches of God's Goodness towards him, upon the first Occasion and Sollicitation, wilfully transgressed the Law of his Maker. And by

this Transgression both *Adam*, and all Mankind descending from him, forfeited original Righteousness and Felicity, and became subject to Death and the Curse.



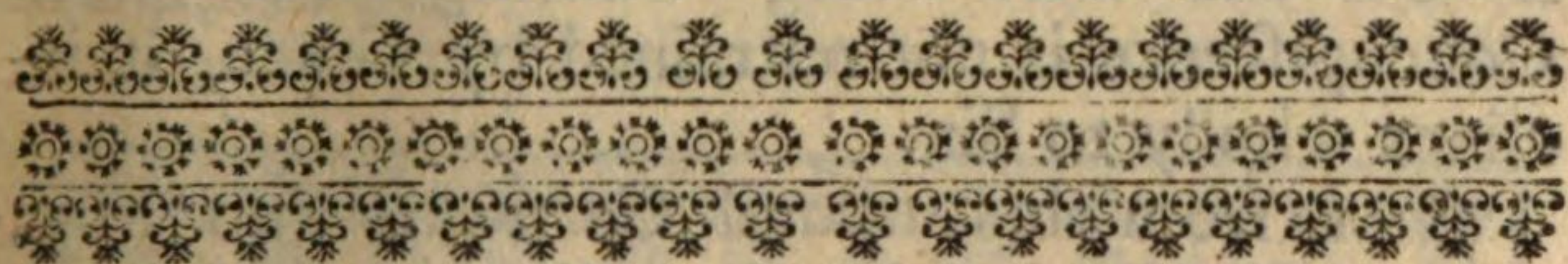
C H A P. IX.

Of the FALL of MAN.

THE second Act of Providence concerning Men, was, *The permitting them to break the Covenant of Works.* The first Man *Adam*, in the State of Innocency had sufficient Strength and Ability to do his whole Duty, and to have continued in his Obedience to God without ever sinning. And he did not fall necessarily, but freely; not for want of Grace to have stood, but through his own Wilfulness. For Man was no way necessitated to transgress; but he had power to have persevered in his Integrity, if he would. And it was his own Will, not any Act of God's, was the Cause of his Fall. Though God permitted him to use the Freedom of his own Will; yet he allowed him Grace sufficient to enable him to have lived for ever without sinning. But Man being tempted by Satan, wilfully yielded to the Temptation, and transgressed the Law of God in eating of the *forbidden Fruit*; which was no simple Sin, but compounded of several Sins; as Infidelity, Pride, Ambition, Contempt of God, Intemperance,

Intemperance, Ingratitude, Theft, Homicide, and such like.

AND the Guilt of this first Sin, which *Adam* committed, is imputed unto all Men. For *Adam*, in transgressing the Covenant of Works, acted not as a private Person, but as the Head and Root of Mankind: And all that descend naturally from him, are born guilty of his first Sin. For by one man's disobedience many were made sinners; and by the offence of one, judgment came upon all men unto condemnation, Rom. v. 18, 19. And we are all by nature the children of wrath, Eph. ii. 3. And if all, even Infants themselves, who are not guilty of actual Sin, do die in *Adam*, 1 Cor. xv. 22. then all have sinned in him; because death is the wages of sin, Rom. vi. 23.



CHAP. X.

Of ORIGINAL SIN.

AFTER the Fall of Man, the next thing in order to be considered is *Sin*, which is the Effect of the Fall. There are two Kinds of Sin, *Original* and *Actual*.

Original Sin is an hereditary Defect of primitive Justice, and a natural Proneness unto Evil. As God made a Covenant with *Adam*, and in him with Mankind; so when he transgressed that Covenant, all Mankind sinned in him; and that

Transgression

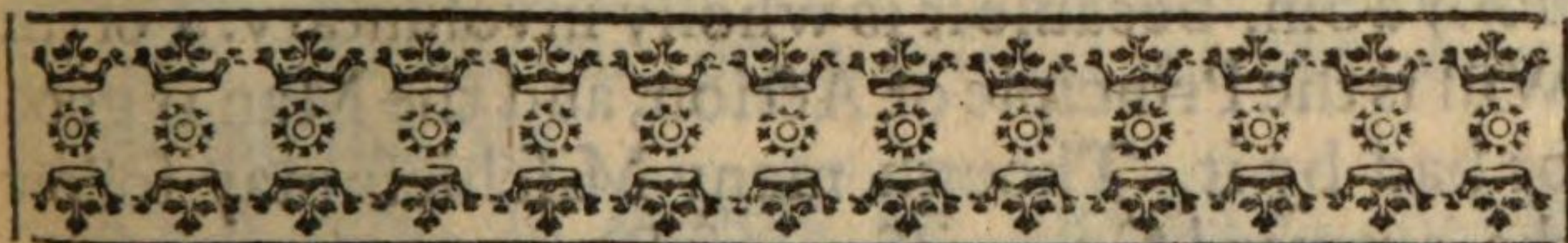
Transgression was actual Sin in him, but as it is imputed unto others it is original. And from this Sin imputed unto all Men, the Privation of Original Justice, as a just Punishment proceeds. For all supernatural Gifts, wherewith Man was at first created, were lost by the Fall, and the Natural much corrupted. And the Soul of every Man is created without supernatural Grace, by reason of the Guilt of the first Sin imputed. And when the Soul is united with the polluted Body derived from *Adam* by natural Generation, it participateth also of the Guilt of that first Sin; because every thing that is received, is received after the Manner and Merit of the Receiver. And the Soul being deprived of Original Justice naturally contracts Corruption, as Iron doth rust, if Oil and Care being wanting. For when Concupiscence is not restrained by Grace, it inclines wholly to Sin.

AND from this natural Corruption no Man, except Christ, is free; but all of us by Nature are defiled with carnal Concupiscence. Even the Blessed Virgin *Mary* her self was conceived in Iniquity, and born with Original Sin. For *all have sinned, and come short of the glory of God, Rom. iii. 23.* And if we say that we have no sin, we deceive our selves, and the truth is not in us, 1 Joh. i. 8.

AND without the Grace of God we can neither will nor do any thing truly good. For the Will of Man in the State of Corruption is free only unto Evil. And an unregenerate Man cannot of himself turn from his Sins, and practise Holiness. But it is God which worketh in us both to will and to do of his good pleasure, Phil. ii. 13. Though in worldly and civil things Man hath
Free

Free Will ; yet in spiritual things he can do nothing that is good without the assistance of Grace. For we are not able of our selves to do any Work formally good. But God freeth our Will to good ; and he also worketh in us that which is well-pleasing in his sight. And without his Grace we can neither begin, nor perfect any good Action.

AND when we are regenerate, Concupiscence, as it is a natural Quality inclining to evil, still remains in us. And though we do not walk after the Flesh, yet we are by Nature prone to Evil. And this natural Inclination unto Evil, unless it be restrained, is apt to produce sinful Actions. For out of the Heart proceedeth all Evil ; and Lust when it hath conceived, bringeth forth actual Sin.



CHAP. XI.

Of ACTUAL SIN.

 **ACTUAL Sin** is a voluntary Transgression of the Law of God, obliging the Sinner to Punishment. The Law of God is the Rule of our Duty. And every Action is good or bad by its Conformity or Dis-conformity to the Law. If an Action be agreeable to the Law, it is good : But if any thing be done against the Law, it is sinful. For the Strength of Sin is the Law, and by the

the Commandment Sin appeareth to be Sin, 1 Cor. xv. 56. Rom. vii. 7. But if there were no Law, there would be no Transgression. And where there is no Transgression of the Law, there is no Sin. For *sin is the transgression of the law*, 1 Joh. iii. 4.

AND as the Law is the Rule, so the Will is the Cause of all moral Actions. And from thence they have their Estimate. If any Action, which the Law enjoins, be done with a ready Mind and upright Heart, it is morally good : But if the Will doth any way consent to what is contrary to the Law, that is morally evil. For the *Formality* of actual Sin consisteth in the voluntary Breach of the Law. And every Breach of the Law is morally evil by some Act of the Will : But when the Law is transgressed against the Will, such a Transgression is *materially* a Sin, because it is forbidden by the Law ; but it is not *formally* a Sin, because it is wholly involuntary. For the Will is the Principle of Action, and the Man is good or bad by it. Though many Mischiefs may follow the outward Commission of Sin, yet there are no Degrees of Morality beyond the last Act of the Will, which commands Execution. But when once the Will hath fully consented to do the Sin, God who knoweth the Heart, esteemeth the Sin as done, and imputeth it as much as if it were done. Thus if a Man purposeth to kill another, and watcheth an Opportunity to do it, he is guilty of Murder before God, though he never bringeth his Design to pass. For God judgeth not by the Event, but by the Mind and Will,



C H A P. XII.

*Of the Kinds of ACTUAL SIN in respect
of the LAW.*

HERE are two Things in Actual Sin to be considered. I. *The Kinds thereof.* II. *The Degrees thereof.*

THE *Kinds of Actual Sin* are divers ; but they may most conveniently be distinguished these four Ways ; either in respect of the *Law*, which is transgressed, or in respect of the *Person* transgressing, or in respect of the *Cause* from which the Sin proceedeth, or in respect of the *Event* following the Sin.

AND *First*, In respect of the *Law*, Actual Sin may be divided into *a Sin by it self*, and *a Sin by accident*.

I. *A Sin by it self*, is any direct Breach of the Law of God, when either that which is forbidden is committed, or that which is commanded is omitted. For God requireth Obedience to his Law, as well as forbiddeth Disobedience. And he that doth not perform what is commanded, is a Transgressor, as well as he that doth that which is forbidden. This kind of Sin is two-fold: I. *A Sin of Commission.* II. *A Sin of Omission.*

A Sin of Commission is, when the Evil forbidden is committed. The Law of God hath two Parts, one *Affirmative*, which requireth a Duty to be done, the other *Negative*, which forbiddeth

biddeth the opposite Sin. The *Negative Precepts* bind always ; and we cannot be innocent, if we do any thing forbidden by the Law. And every such Transgression is a greater Sin, than the Omission of a Duty ; because it is more directly against the Letter of the Law, more against the Dictates of Conscience, and tendeth more to the Dishonour of God, and the Disparagement of Religion.

A *Sin of Omission* is, when the Duty commanded is neglected and left undone. The Law is transgressed as well when that is omitted, which ought to be done, as when that is done which ought to be avoided. For 'tis not enough to avoid Evil, but we must also do Good. And *every tree that bringeth not forth good fruit, is to be hewn down, and cast into the fire, Mat. vii. 19.* For not only the Commission of Wickedness, but also the Omission of Goodness, maketh Men liable to the Wrath of God.

2. A *Sin by Accident*, is either in things necessary, when a Duty commanded is done in an evil Manner, and to a wicked End ; or in things indifferent, when they are used with a doubtful Conscience, or with just Scandal. We may transgress in doing necessary Duties, if we do them with unclean Hands, and a wicked Heart, or for some base End. For that very Service which God hath commanded, is vile and odious in his Sight, when it is performed by such as indulge their Lusts, or continue in any wicked Way, *Prov. xxviii. 9. Isa. i. 10. to 16.*

AND as we may sin in doing Duties commanded ; so also in the use of things indifferent. For though all things indifferent are in themselves lawful ; yet it is Evil for that Man who doth them

them with Offence, *Rom. xiv. 20, 21.* Or if a Man doubteth of the Lawfulness of a thing, he sins if he doth it, though in it self it be lawful. For *whatsoever is not of faith, is sin, Rom. xiv. 23.*



C H A P. XIII.

*Of the Kinds of ACTUAL SIN in respect
of the PERSON.*

TH E Kinds of Actual Sin in respect of the Person transgressing, are two.
I. *Principal.* II. *Accessory.*

I. *A Principal Sin* is, when we transgress the Law of God in our own Persons. As God hath given us a Law to direct us what to do: So every one is bound to obey it. And whoso transgresseth it is guilty of Sin, whether he transgresseth of his own accord, or upon the command or perswasion of others. If we transgress through the Perverseness of our own Will, without any external Instigation, it is evident that the Guilt lies wholly on our own Souls, and shall not be imputed to another. For one shall not bear the Iniquity of another; but the Soul only that sinneth it shall die.

AND if we transgress upon the Command of such as have some Authority over us, this will not excuse us from Sin. For when Men com-
mand

mand what God hath forbidden, we owe no Obedience to them therein ; but we ought to obey God rather than Men. And if we sin against God for fear of Men, we exalt and honour them more than him ; which is a very heinous and provoking Sin.

OR if we commit any Evil upon the Advice and Perswasion of others, we are then the chief Actors in the Sin. For when they that have no Power to constrain us unto Evil by Fear and Terror, do entice and allure us, we ought to resist their Temptations, as we do those of Satan ; and if we are careful, we may with little Difficulty escape their Snares. And 'tis our own Fault if we consent to their Counsel and Perswasion.

II. *An Accessary Sin* is, when we partake in other Mens Sins. And there are several ways whereby we may become accessary to other Mens Sins.

THE first way is by *commanding* Sin to be done. For such as decree unrighteous Decrees, and command their Inferiours to transgress, are the principal Offenders, by giving such Commands, and also accessary to their Sins, who transgress upon their Command. So *Saul* was guilty of murdering the Priests of the Lord, because he commanded them to be slain, though not himself, but *Doeg* slew them, 1 *Sam.* xxii. 18. And though *David* in Person did not put *Uriah* in the Fore-front of the Battle that he might be slain, yet because he commanded *Joab* to do it, he was most guilty of the Murder, 2 *Sam.* xi. 14, 15, 16, 17, and xii. 9.

THE second Way of making our selves accessary to another's Sin is, by *tolerating* of Sin, they

when we have Authority to hinder it. If Governors, who should be a Terror to evil Works, are so negligent and remiss, that much Wickedness is committed barely by their Remissness, they are then accessory to it. And for this Reason God denounced heavy Judgment against *Eli*, because his Sons made themselves vile, and he restrained them not, 1 *Sam.* iii. 13, 14. For whosoever hath any Power over others, if he doth not endeavour to hinder them from sinning, he is accessory to those Sins, which they commit meerly through his Negligence and Remissness.

THE third Way of making our selves accessory to another's Sin is, by *perswading* and *urging* him thereunto. If we provoke and entice others unto Evil, and they commit it upon our Perswasion, we are guilty of that Sin. For the Sin is a Product of our Will, and we are liable to Vengeance for it, though others commit it. *Woe unto him* (saith the Prophet) *that giveth his neighbour drink; that putteth his bottle to him, and maketh him drunken,* Heb. ii. 15. For they that tempt others to sin by evil Counsel and Advice, are accessory to those Sins which they commit upon that Temptation.

THE fourth Way of making our selves accessory to another's Sin is, by *consenting* to it. And we consent to another's Sin, when we assist him in it, or approve of it, or conceal it. If we assist and join with others in doing Evil, we are alike Transgressors. Or if we approve of another's Wickedness, we are in some sort accessory to it. So they consented to the Rebellion of *Corah*, who departed not from his Tents, *Num.* xvi. 26. Or if we conceal another's Sins, when

we are bound to reveal them, we are hereby guilty. And when a Man's Sins tend to the Injury of other private Men, or to the publick Damage, if we know them, we are bound to discover them, that the Mischief may be hindered ; otherwise we are accessary to those Sins.

THE fifth Way of making our selves accessary to another's Sin is, by *defending* it. For *he that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord*, Prov. xvii. 15. 'Tis bad to sin, 'tis worse to excuse and defend Sin, either in our selves or others. And 'tis one of the highest Degrees of Wickedness, when we glory in our Sins, and rejoice and delight in another's Iniquities. And if we love and favour Men the more for their Wickedness, and justifie their evil Deeds, we draw some Guilt thereof on our own Heads.

THE sixth Way of making our selves accessary to another's Sin is, by giving a just Occasion to Sin. And such an Occasion may be given, either by evil Example, or by false Opinions in Religion, or by Scandal in things indifferent. If we lead wicked Lives, or teach false Doctrines, and by these Occasions entice and draw others into Sin and Error, we are some way guilty of those Offences which they are hereby tempted to commit. Or if we use things indifferent with Offence, and thereby cause those that are weak to stumble and fall into Sin, we are accessary thereunto. But if God hath commanded a thing to be done, or if a thing indifferent in it self be commanded by lawful Authority, we must not then forbear to do either, though another be offended at it.

C H A P. XIV.

*Of the Kinds of ACTUAL SIN in respect
of the CAUSE.*

TH E Kinds of Actual Sin in respect of the Cause from which it proceedeth, are these Six. I. *A Sin of Ignorance.* II. *A Sin of Infirmary.* III. *A Sin of Deliberation.* IV. *A Sin of Knowledge.* V. *A Sin against Conscience.* VI. *A Sin of Malice.*

I. *A Sin of Ignorance* is, when a Man for want of Knowledge transgresseth in those Things which he may know, and is bound to know. If we transgress the Law of God through Ignorance, when it is possible for us to know our Duty, such Ignorance doth not excuse the Sin, though it may lessen it. For he that knoweth not God's Will, and doth commit things worthy of Stripes, shall be beaten with few Stripes, *Luke xii. 48.* And under the Law, to transgress any Command of God's through Ignorance, was esteemed a Sin, and a proper Sacrifice was appointed to make an Attonement for it, *Num. xv. 27, 28.* But yet an evil Action, that is done through Ignorance, is to be measured by the Kinds of Ignorance. For there is some Ignorance that excuseth the Fact.

THE Kinds of Ignorance are two : 1. *Invincible.* 2. *Vincible.*

1. *Invincible Ignorance* is, when a Man cannot possibly know the Things of God, either for want of Capacity to understand, or for want of Means. And this Ignorance is two-fold : *First, Innate. Secondly, Involuntary.*

First, Innate Ignorance is, when a Man hath not Reason to discern Good from Evil. This Ignorance is absolutely invincible, and excuseth Sin. For such as have not the use of Reason, are incapable of Obedience, and the Evil which they do, is not imputed to them.

Secondly, Involuntary Ignorance is, when a Man is willing, but cannot by all his Diligence know and do the Good that he would. This Ignorance also excuseth Sin, if the Ignorance be the sole Cause of the Action, and the Man would not do it if he knew it to be a Sin. For God doth not require Impossibilities from us : Nor will he impute that as a Sin to us, which we could not possibly know to be Evil.

2. *Vincible Ignorance* is, when a Man that hath Means of knowing his Duty is in some things ignorant of it for want of due Care and Diligence to enquire after it. And this Ignorance doth not excuse Sin, though it may lessen the heinousness of it. For when a Man may possibly know his Duty, if he would use his utmost Diligence to know it, his Ignorance then is some way voluntary. And this vincible Ignorance is two-fold : *First, Supine. Secondly, Affected.*

First, Supine Ignorance is, when a Man is able, but will not endeavour to know his Duty. And this kind of Ignorance is a Sin, and doth not excuse any Evil that proceedeth from it. For when

when we have Means sufficient to know the Will of God, and will not take the Pains to know it, we are utterly inexcusable, if we disobey it.

Secondly, *Affected Ignorance* is, when a Man despiseth the Means of Knowledge, and shutteth his Eyes against the Light, that he may continue in his Sins with greater freedom and security. And this is the worst sort of Ignorance, which increaseth Sin to a great degree. For 'tis an high pitch of Wickedness, when a Man *hates the light, and will not come to the light, lest his deeds should be reprov'd*, Joh. iii. 20.

II. *A Sin of Infirmary* is such a Transgression as a Man commits through Weakness, and cannot easily avoid it. Though there be some imperfect Act of the Will in every such Sin ; yet we are so carried away by Infirmary, Passion, or Temptation, that we offend before we are aware. And there are several Sorts of such Sins. So evil *Thoughts* and wicked *Motions* arising in our Hearts, which we could not prevent nor hinder, and sudden *Passions*, which we cannot presently suppress and restrain, are properly Sins of Infirmary. And those Sins also which insensibly steal from us through the Levity of the Matter, are Sins of Weakness. And when we are surpris'd and drawn into Sin by the suddenness or subtilty of a Temptation, we then sin through Infirmary.

AND these Sins of Infirmary the best of us in this Life are unable to avoid ; but *in many things we offend all*, Jam. iii. 2. And *if we say that we have no sin, we deceive our selves, and the truth is not in us*, 1 Joh. iii. 8. But yet if we bewail our Failings, and endeavour the best we can to do our Duty, we are righteous in the Gospel-sense,

though in some Things we offend through Infir-
mity. For Sins of Infirmary are reconciable with
a Regenerate State.

III. *A Sin of Deliberation* is, when a Man hath
Time and Means to consider and avoid the Sin
which he commits. If we yield to Temptation,
and commit any Sin, when we have power to
withstand it, we then sin through Wilfulness. And
all Affection to Evil, and Indulgence of it, and
Continuance in it, makes any Sin to be wilful.
And sure if we were diligent to use that Grace
which God hath given, or is ready to give us
for the asking, we might avoid all deliberate
Sins. For such Sins are inconsistent with a State
of Regeneration. And *whosoever is born of God*
(saith St. John) *doth not commit sin*, that is,
known deliberate Sins, or doth not live in them
as in a Course. *For his seed remaineth in him*, that
is, there is such a Principle of Grace in him, as
inclines him to hate, and enables him to avoid
deliberate Sin; *and morally he cannot sin* in that
manner, *because he is born of God*, 1 Joh. iii. 9.

IV. *A Sin of Knowledge* is, when a Man doth
any Evil, which he knoweth to be forbidden by the
Law of God. *To him that knoweth to do good, and*
doth it not, to him it is sin, even a Sin of an hei-
nous nature, Jam. iv. 17. And the greater Know-
ledge we have of the Will of God, the greater
is our Sin, if we wilfully disobey his Will. If
Christ had not come and spoken to the Jews,
they had not had Sin, that is, their Sin had not
been so great; but because they despised the
Means of Knowledge, and rejected the Coun-
sel of God against themselves; therefore they
had

had no Cloak for their Sins, *Joh. xv. 22.* If Men were ignorant of their Duty, their Transgressions of it would not be so heinous. But *that servant, which knew his Lord's will, and did not according to his will, shall be beaten with many stripes. For unto whomsoever much is given, of him shall be much required, Luk. xii. 47, 48.*

V. *A Sin against Conscience* is, when a Man doth any thing which his Conscience judgeth to be evil. The Conscience is God's Vicegerent appointed to govern us. And if we do any thing contrary to the Dictates of it, we transgress, whether its Directions be right or wrong. When the Conscience directs us to do such things as are enjoined by the Law of God, if then we go against its Direction, we sin both against Conscience and the Law, which highly aggravates the Sin. Nay, when the Conscience directs in some things against the Rule of Scripture, if then we disobey it, we cannot be excused from Sin. For if we do any thing that is good against Conscience, we sin in doing of it, because we believe it to be really Evil, and it is Evil to us by Reason of our false Perswasion. Or if the Conscience doubteth of the Lawfulness of a thing, we sin against Conscience if we do it, though in it self it be lawful. For he that doubteth, is condemned of himself, if he doth the thing he doubteth of, because he doth it not of Faith, or with a full Perswasion that it is lawful. *For whatsoever is not of faith, is sin, Rom. xiv. 23.*

VI. *A Sin of Malice*, is a Transgression committed of set purpose to displease God, and in contempt of his Law. Though there be some

Malice in every wilful Sin, yet the more resolute and obstinate a Man is in sinning, the more malicious is his Wickedness. And when a Man is come to that degree of Impiety, that he transgresseth in contempt of the Divine Law, and refuseth to be reformed, he sinneth through Malice; for he that sinneth thus boldly and resolutely, opposeth himself directly against God, and endeavours to vilifie his Majesty, and to render his Law contemptible. And if after a Man hath maliciously transgressed, he also rejoiceth and glorieth in his Wickedness, hereby his Guilt is aggravated to the highest pitch. And until a Man hath accustomed himself to Sin, and hardened his Heart, he is not so desperate as to set himself against God, and to go purposely to offend him, and then to rejoice and glory in his evil Deeds.



C H A P XV.

*Of the Kinds of ACTUAL SIN in respect
of the EVENT.*



THE Kinds of Actual Sin, in respect of the Event following it, are two:
I. *Remissible.* II. *Irremissible.*

I. *A Remissible Sin*, is such a Sin, as by the Mercy of God in Christ, upon true Repentance is forgiven. Though every Sin in its own Nature be *mortal*; yet that which is repented of may be called *Venial*, or (as St. John saith) *a sin not unto death*: not that it deserves no Punishment, but

but because to the Penitent for Christ's sake it is freely forgiven. For God promifeth Pardon not only for Sins of Ignorance and daily Infirmary, but for all Sins whatsoever that are truly repented of. And if we turn from our Sins unto God, and *walk in the light, as he is in the light, the blood of Jesus Christ his Son cleanseth us from all sin,* 1 Joh. i. 7. Though our Sins be very heinous, yet there is sure ground to hope for Mercy upon true Repentance. *For the wicked shall not fall by his own wickedness in the day that he turneth from his wickedness,* Ezek. xxxi. 12.

II. A *N Irremissible Sin*, is such a Sin as shall never be forgiven. This is two-fold : 1. *Any heinous Sin which is never repented of.* 2. *The Sin against the Holy Ghost.*

1. *Any heinous Sin, which is never repented of,* is irremissible. For Remission of Sins is promised only on condition of Repentance. And where Sin reigns, and no Repentance follows, there can be no hope of Mercy. But they that are wicked, and never forsake their Wickedness, shall suffer eternal Vengeance due to it. 'Tis not so much the Commission of Sin, as the Continuance in it, that brings Damnation. The greatest Sins, upon true Repentance, are capable of Forgiveness. But without Repentance there can be no ground to hope for Pardon.

2. *The Sin against the Holy Ghost* is such an inveterate Malice against the Truth, as makes a Man obstinately to resist the utmost Evidence that can be given to it. The greatest Evidence that can be given to confirm any Truth is, that of Miracles. And if such as are Eye-witnesses of Miracles, which are wrought to prove the
the

the Truth of Christianity, do resist that Evidence, and maliciously impute those Miracles, which are wrought by the Holy Ghost, to the Power of the Devil, they are guilty of the dreadful *Sin against the Holy Ghost*. For the *Pharisees*, who are charged with this Sin, when they saw the Miracles which our Saviour wrought to confirm his Doctrine, and could not deny the Reality of them, yet rather than they would be convinced by them, maliciously ascribed them to the Power of the Devil, *Mark* iii. 28, 29, 30.

AND this Sin against the Holy Ghost is so heinous, that it is absolutely unpardonable. *For whosoever speaketh against the Holy Ghost (saith St. Matthew) it shall never be forgiven, neither in this world, nor in the world to come, Mat. xii. 32. He that blasphemeth against the Holy Ghost (saith St. Mark) hath never forgiveness, but is in danger of eternal damnation, Mar. iii. 29.*

AND this Sin is incapable of Pardon, because it is never repented of. And it is never repented of, because such as are guilty of it resist the utmost Means of their Conversion, and are so forsaken of God, that they cannot repent. There is no doubt but God can, if he will, work so powerfully, as to convince the most obstinate. And if they were convinced, and truly repented, their Sins should be forgiven. But when Men maliciously oppose the Truth against the utmost Means of their Conviction, there is nothing left to convince them, but they must needs continue in their malicious Wickedness. And God is so provoked by their malicious Wickedness, that he withdraws his Grace from them, and leaves them to themselves as incorrigible Wretches. And being so forsaken of God, they proceed farther

ther in their malicious Opposition against the Truth, and continue impenitent in it. And their Continuance in this malicious Sin without Repentance, makes them absolutely incapable of Forgiveness.

T H E R E is another special Sin, which comes very near to this against the Holy Ghost. And that is, *Total Apostacy* from the Christian Religion. For if a Man renounceth the whole Christian Faith, after he hath believed and professed it, he doth in effect *tread under foot the Son of God, and count the blood of the covenant, wherewith he was sanctified, an unholy thing, and doth despite unto the Spirit of Grace*, Heb. x. 29. And this Sin is so heinous and dangerous, that the Scripture seems to declare it to be unpardonable. For *if we sin wilfully after we have received the knowledge of the truth* (that is, if we wilfully renounce Christianity, after we have been fully convinced of the Truth of it) *there remaineth no more sacrifice for sins*, Heb. x. 26. And 'tis most probable this is that Sin which St. John calls *a sin unto death*, 1 Joh. v. 16. And such as are guilty of it, are hardly capable of recovering themselves by Repentance. For when a Man wholly rejecteth Christ and his Religion, which before he professed, there are no Means left for his Conversion, but some extraordinary Degree of God's Grace. And 'tis most probable that God will set himself against such an Adversary, and deny him the Grace to repent. For it is impossible (saith the Apostle) for those, who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, Heb. vi. 4, 5, 6.

C H A P.



C H A P. XVI.

Of the Degrees of ACTUAL SIN.

 **S** O much of the Kinds of Actual Sin : The *Degrees* thereof are next to be considered. And there are several Degrees of Sin. For all Sins are not equal ; but some are more heinous than others, and deserve heavier Punishment. Tho' all Sins be Breaches of the Law, yet some are greater Breaches than others : For as the Law hath some weightier matters, some Duties more excellent and considerable than others ; so the Breach of these must needs be more heinous, than Transgression in lesser matters. The Punishment also that is due to Sin shall be greater or lesser, according to the Quality of the Sin. Indeed, every Sin deserveth Punishment *extensively* infinite, but not *intensively* equal : For it shall be more tolerable for some in the Day of Judgment than for others.

AND some Sins are made more heinous than others by the *Circumstances* which accompany them. And the *Circumstances*, whereby Sins are aggravated, are these following.

THE *First Circumstance* aggravating Sin is, *The Dignity of the Person sinning*. They that excel others in Power or Gifts, ought to go before them

them in Piety and Virtue. And if they transgress their Duty, their Guilt is the greater : So if Parents give an evil Example, and thereby teach their Children to transgress, their Sin is the greater by reason of that Authority and Influence which they have over their Children. And when such as excel others in Gifts and Blessings, do abuse the same by sinning, their Wickedness is the more heinous and provoking, because they have more Ability and Encouragement to avoid it.

THE *Second Circumstance* aggravating Sin is, The *Dignity* of the Person against whom it is done. If a Sin be committed directly against God, it is greater (*cæteris paribus*, if other things be equal) than a Sin committed against Man. And he that despiseth and contemneth his Parents, and those that have well-deserved of him, sinneth more in so doing, than if he shewed the same disrespect to others. And not only the *Dignity*, but the *Innocency* also, and *Meanness* of the Person against whom a Sin is done, increaseth the Guilt of it. So he that robbeth the Poor, and defraudeth the Needy, or oppresseth the Fatherless and Widows, sinneth more heinously than if he did the like Injuries to others that are able to defend themselves.

THE *Third Circumstance* aggravating Sin is, The *Matter of the Fact*. The greater the Commandment is, the more heinous is the Breach of it. And the more Evil and Mischief is caused by a Sin, the greater is the Sin. And Sins in Deeds are greater than when they were conceived only in the Heart. And of evil Deeds also there are degrees, which arise from the Nature of the things forbidden. So *Idolatry* and
Perjury

Perjury are greater Sins, than to do servile Works on the Lord's Day. And a greater Crime it is to take away a Man's Life, than to rob him of his Goods. For every Transgression is to be judged chiefly by the Nature of the things done, and the evil Effects of them.

THE *Fourth Circumstance* aggravating Sin is, *The Manner of doing it.* A Transgression committed through Infirmary, or simple Ignorance, is a Sin of the lowest rank ; because the Ability to resist it is small. But if we know how to do Good, and do it not, to us it is the more heinous Sin, *Jam. iv. 17.* And if we do not only know what Sin is, but have also Time to consider, and Means to avoid it, and yet we commit it thro' Wilfulness, hereby we contract a greater Guilt. And when we have Space and Grace sufficient to resist Sin, if our Conscience also admonisheth and warneth us to avoid it, if then we go against the Dictates of our Conscience, this increaseth the Sin higher. But if we endeavour to stupify our Conscience, that we may sin the more freely, and so at length arrive to that Degree of Iniquity, that we transgress of Malice, and in Contempt of the Divine Law ; this aggravates Sin to the highest pitch.

THE *Fifth Circumstance* aggravating Sin is, *The Reiteration* of it, and the Continuance in it. The single Acts of some sorts of Sins are so crying, that they are of equal Malignity with sinful Habits of an inferiour kind. But the Repetition of any Sin, and the Continuance in it, increaseth the Guilt of it : For Relapses into the same Sins do not only contract the Guilt of so many more Acts, but every Sin repeated grows so much more sinful and dangerous. But if
a Man

a Man commits Sin so often and continues so long in it, 'till he comes to a Custom and Habit in sinning, his Guilt is increased: And yet of Habits and Customs of Sin, some are worse than others. For if Men are so hardened in Sin, that they do not only delight therein, but also defend it, and glory in their Shame, and endeavour to draw others with them into Destruction, their Guilt is much greater.

THE *Sixth Circumstance* aggravating Sin is, *The Continuance* in it after great *Mercies* received, or under *Judgments*. Where God hath bestowed his richest Blessings, there he expecteth the better Obedience, and the greater Measure of Holiness. And they that receive his Grace in vain, and make the very Blessings, which they enjoy, an Occasion of sinning the more, are utterly inexcusable, and guilty of the more notorious Wickedness. The Continuance also in Sin under *Judgments*, doth much heighten the Guilt of it. The main End of God's sending Judgments on Men is to bring them to Amendment. And when God hath smitten Men, if instead of turning unto him with humble and penitent Hearts, they grow more obstinate in their Wickedness, they are then more notoriously guilty.

BUT though there be several Degrees of Sin, and some deserve greater Punishment than others, yet all Sins in their own Nature are *mortal*, and in strict Justice oblige the Sinner to Punishment: For the least Sin is a Transgression of the Law: And every Transgression of the Law deserves the Curse thereof; For *cursed is every one that continues not in all things which are written in the book*
of

of the law to do them, Gal. iii. 10. Though some Sins by the Mercy of God in Christ be *venial* to the Penitent; yet there is no Sin in its own Nature *venial*: But the Law threatneth Death to the least Violation of it. Nay, if some Sins are so small, that they do not in Justice deserve Punishment, then they would be no Sins, nor need Pardon: For that which doth not oblige to Punishment, hath no Guilt; and that which hath no Guilt, is no Sin. Neither can that Sin be said to be pardoned, which doth not oblige a Man to Punishment. For Pardon is nothing else than the acquitting a Man from the Punishment, which he hath deserved: And therefore every Sin in its own Nature is worthy of Death.



C H A P. XVII.

Of the Punishment of SIN.

THE third Act of Providence concerning Men is, *The Punishing them for the Breach of the Covenant of Works.* And the Punishment due to the Breach of the Law is Death and Misery both in this World, and in the next.

THE Punishment due to Sin in this World is either *Spiritual* or *Corporal*.

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THE *Spiritual Punishment* of Sin is the Death of the Soul ; which consisteth in the loss of Grace, blindness of Judgment, hardness of Heart, and terror of Conscience : And these Evils are the Effects and Wages of Sin. For Men abuse the Grace of God, and separate themselves from him by wicked Works, before he withdraws his Grace from them. And when God hath withdrawn his Grace from Men, and left them to themselves, they commit Iniquity with greediness, and shut their Eyes against the Light, and harden their Hearts against the Means of Amendment. And while they thus give themselves to work Wickedness, they can have no true Joy and Peace ; but oftentimes their Conscience riseth in Indignation against them, and filleth their Minds with anguish and horror.

THE *Corporal Punishment* of Sin is the Death of the Body, and all outward Evils and Miseries which befall us in this World. For *as by one Man sin entered into the world, and death by sin ; so death passed upon all men, for that all have sinned*, Rom. v. 12. And we are all born to trouble, and die necessarily, because we are guilty of Sin : For Death and Misery have respect to Sin, as their deserving Cause : And if we were without Sin, we should not suffer Death ; *For God made not death ; neither hath he pleasure in the destruction of the living ; but unrighteousness bringeth death ; and the ungodly call it unto them both with hands and words*, Wild. i. 13, 15.

THE Punishment due to Sin in the next World is an eternal Separation from the favourable Presence of God, and those intolerable Pains and Torments, which the Wicked shall suffer in Hell unto all Eternity. And this eternal Death

both of Soul and Body is the full Wages of Sin: And for no other reason are Men condemned thereunto, but because they continue impenitent in their Sins. For God hath no Pleasure in the Death of the wicked, but rather desires that they should turn from their ways and live. And if the wicked turns from his Wickedness, and doth that which is lawful and right he shall live thereby, *Ezek. xxxiii. 11, 19.* But such as die in their Sins without Repentance shall never see Life, but be punished with everlasting Destruction from the Presence of the Lord.

AND to these Punishments of Sin we were all liable in the State of Corruption. For when we had broken the Law of Works, we became subject to the Curse thereof: And there was no hope of Deliverance from the Curse without Satisfaction made to Divine Justice: And neither we our selves, nor any meer Creature, was able to satisfy the Justice of God for the breach of the Law. None less than God could pay the Price of our Redemption, and deliver us from the Bondage of Sin and Death. And God, who is rich in Mercy, for his great Love, wherewith he loved us, while we were Enemies unto him, provided a Means for our Recovery, and sent his only begotten Son to redeem us.





THE
 WAY of TRUTH;
 OR,
Body of Divinity,
 Consonant to the DOCTRINE
 of the *Church of England.*

BOOK III.

CHAP. I.

Of the WORK of REDEMPTION;
Of the NEW COVENANT.

HAVING shewed the Works of
Creation and Providence, with such
 remarkable Things, as belong
 thereunto; it now followeth, ac-
 cording to the Order, which I
 have propounded, that I explain the great *Work*
 of *Redemption*: Which is a gracious Act of God,
 whereby he sent Christ his Son to deliver us by
 M 2 his

his Death and Merits from the Bondage of Sin and Satan, and to restore us to a Capacity of obtaining Salvation, on condition of Faith and sincere Obedience to the Gospel. And for the better explaining of this *Work* of God, these Five things in it are necessary to be considered.

- I. *The New Covenant which God hath made with us in Christ.*
- II. *The Mediator of the New Covenant, who is Christ our Redeemer.*
- III. *The Benefits which Christ the Mediator hath procured by his Mediation.*
- IV. *The Partakers of the Benefits of Redemption, who are the faithful Members of the Church.*
- V. *The ordinary Means whereby the Benefits of Redemption are conveyed unto us.*

THE first thing considerable in the Work of Redemption is, *The New Covenant, which God hath made with us in Christ.* When we in Adam had broken the Old Covenant of Works, and thereby provoked Divine Justice to condemn us to the Curse, God of his great Mercy determined to send Christ to make Satisfaction to his Justice. And God being satisfied for the breach of the Old Covenant by vertue of Christ's Merits, made in him a *New Covenant* with us, which is usually called the *Covenant of Grace.*

THE *Covenant of Grace* is a mutual Agreement made in Christ between God and Men, wherein God on his Part having absolutely given us gracious Precepts, promiseth to afford us sufficient Grace, and to pardon our Sins, and to crown us with Glory, if we on our part believe in Christ, and obey

obey the whole Will of God in sincerity of Heart, and persevere in the obedience of Faith. But on the other side, he threateneth to deny us his Grace and Favour, and to condemn us to the most dreadful and durable Torments, if we abuse his Mercy, and continue in Unbelief and Disobedience.

THIS Covenant containeth two things considerable. I. *The Mercies which God hath promised.* II. *The Condition which we are bound to perform.*

I. THE *Mercies* which God on his part hath promised in the New Covenant, are these four.

THE *First Mercy*, which God hath made over to us by the New Covenant is, *The giving such gracious Precepts, as by their own essential Goodness are able to approve themselves to our Reason.* The Conditions of the Covenant of Works, though good and excellent in themselves, yet cannot possibly be performed by us. And the *Mosaical Ordinances* were burdensome, and had no essential Goodness in them. But the Conditions of the Gospel are not only excellent in themselves, but possible to be kept, and conducive to our Interest. For the Precepts of the Gospel are *put into our minds, and written in our hearts*; that is, they are most reasonable and fit to be done by us, easie to be understood, and easie to be obeyed by an honest and willing Mind, *Heb. viii. 10.* And these gracious Precepts of the Gospel were in force among the *Jews* under the Old Testament, though obscured by Ceremonial Observances; but they are more clearly revealed in the New Testament.

THE *Second Mercy*, which God hath promised in the New Covenant is, *The giving of Grace sufficient to enable us to obey the Precepts of the Gospel.* For God hath promised to give us Power to serve him in Holiness and Righteousness, *Luke i. 74, 75.* And if we make good use of that Grace, which God hath given us, he will give us more Grace, and make us perfect in every good Work to do his Will. The *first Grace* is freely given us of God without any of our Endeavours: For we cannot will nor do any Good, before God of his meer Mercy hath afforded us Grace. But when he hath given us a Talent of Grace to work withal, if we do not improve it, he will not give us a greater Measure of Grace, but rather withdraw what we have received. For his working in us doth not make our Labour void; but he assisteth us by his Grace, that we may be able to perform our Duty. And if we do not co-work with Grace, and give all diligence to abound in good Works, we shall be rejected as unprofitable Servants.

THE *Third Mercy*, which God hath promised in the New Covenant is, *The Pardon of Sins.* This is a special Part of the Gospel, whereby it is distinguished from the Law: For the Law threatens Death for every Transgression; but the Gospel offers pardon, not only for Sins of Frailty and Weakness, which we daily commit, but for all Sins, of which we truly repent. For God hath promised to be *merciful to our unrighteousness, and to remember our sins and our iniquities no more*, *Heb. viii. 12*; and *10, 17.* But this Promise of forgiving our Sins is suspended on our sincere Faith and Repentance: For we must believe in Christ, before we shall receive Remission of

of Sins through his Name, *Acts* x. 43. And we must truly repent, and forsake our Sins in order to obtain Mercy, *Prov.* xxviii. 13. For it cannot consist with God's Wisdom and Holiness to pardon Offenders, while they continue in Rebellion against him.

THE *Fourth Mercy* made over to us by the New Covenant is, *The Promise of crowning us with heavenly Happiness.* This Promise is wholly conditional, and belongs only to those that live in Obedience to the Gospel, and continue in well-doing unto the End: For if we would enter into the Kingdom of Heaven, we must obey the Will of our heavenly Father, *Mat.* vii. 21. But if we continue in any wicked Course, we forfeit all our right to heavenly Happiness, and are utterly incapable of enjoying it: For *without peace and holiness no man shall see the Lord*, *Heb.* xii. 14. And unless we purify our selves, and become heavenly minded, we are not qualified to live with God in Glory. For the Happiness of Heaven being pure and spiritual, is no way agreeable to the Desires and Appetites of those, who indulge their Lusts and delight only in things carnal and sensual. And a Man cannot be happy in the Enjoyment of that which is contrary to his Disposition and Affections. And therefore if we would enjoy that Happiness, which God hath promised, we must perform the Condition required to give us right to it, and to fit us for it.

II. The Condition of the New Covenant, which we are bound to perform is, *Sincere Obedience to the whole Gospel, or the Practice of all Christian Duties.* For no one Virtue of it self abstracted from

others, is sufficient to qualify us for Salvation. But when Remission of Sins and Life eternal are promised to any particular Virtue, it must always be understood, as it is conjoined with the rest. And so Mercy and Happiness are promised sometimes to Faith, sometimes to Obedience, and sometimes to Confession of Sins and Repentance : For *whoso confesseth and forsaketh his sins, shall have mercy*, Prov. xxviii. 13. And he that keepeth the Commandments shall enter into Life, *Matt. xix. 17.* And whoso believeth in Christ shall be saved, *Joh. iii. 36. Mark xvi. 16.* But when any of these, or the like particular Graces, have the Promise of Salvation, they are set instead of the whole Condition of the Gospel, all the Duties of Christianity being to be understood : For Faith without good Works is dead, and insufficient to justify us. And Obedience without Faith, Fear, Love, and other Graces, will not make us acceptable in God's Sight. But the Performance of all Duties commanded in the Gospel is necessary to render our Condition safe, and to give us a true Title to Happiness.

THOUGH we cannot perfectly keep the Commands of God, nor live wholly without Sin ; yet if we repent of our Failings, and observe and do all that God hath commanded, as far as we are able, he will pardon our Infirmities for Christ's sake, and account us righteous according to the Gospel. For God considers our Weakness, and doth not expect any other Service and Obedience from us in order to justify and save us, than what we are able to perform by the Assistance of his Grace. And if we heartily endeavour to please God and keep his
Commands,

Commands, he will forgive our Frailties and Errors, and accept our sincere, though imperfect Obedience. Nay, if we turn unto God with true penitent Hearts, after long Wandrings, and do Works meet for Repentance, he will embrace us with as great Love, as if we had never gone astray from him. For though the Gospel doth not allow Continuance in Sin, yet it accepts Repentance instead of Innocency, and offereth Mercy unto all that amend their Ways.

AND this Condition of the New Covenant is so necessary to be performed, that without the Performance of it we can have no ground to hope for Pardon of Sins and Salvation. But we must by the Grace of God obey the Gospel ourselves, before he will justifie and save us for the Merits of Christ. For though Christ performed the Condition of the Law, and satisfied for our Sins against it; yet he hath not performed the Condition of the Gospel in our stead, and left nothing for us to do. He did not repent of Sin, nor mortifie any sinful Lust, nor rely on a Saviour for Salvation; which are part of the Gospel-Condition. But we our selves must perform these Duties, and render universal Obedience to the Gospel, before God for Christ's sake will free us from the Curse of the Law.

AND the Condition of the New Covenant, which is necessary to Salvation, is possible to be performed by us. For *Christ's yoke is easie, and his burden is light, and his commandments are not grievous*, Mat. xi. 30. 1 Joh. v. 3. And consequently we have Power, by Grace, to bear his Yoke and Burden, and to keep his Commandments. Though we are not sufficient of our selves to do any good thing; yet by the Assistance

stance of Grace we may very possibly obey the Precepts of the Gospel. For God hath promised to *give the Holy Spirit to them that ask him*, Luk. xi. 13. And he requireth no more from us as necessary to Salvation, than he is ready to afford us Grace necessary to perform. And because he assists us, we have Ability to obey his Will, and to do all good Works in such a manner, as he will approve and reward. But if we were no way able to keep God's Commands in the Gospel-sense, we could have no hope of Salvation. For Salvation is promised only, on Condition that we sincerely believe and obey the Gospel. And unless we perform this Condition, we shall never be saved. But if this Condition of Salvation were not possible to be performed by us, Salvation were in vain promised to us, and it would be all one as if it were not offered. For if we could not by all our Endeavour obtain Salvation, it were in vain for us to be solicitous for it, and no Reason would there be to take any Pains about it.

AND if we perform not the Condition of the New Covenant, we are in danger of eternal Damnation. The Gospel, as well as the Law, threatneth Death to the Transgressors of it. The Law is transgressed by every Sin that we commit: But the Gospel is properly broken only by final Unbelief and Impenitency. And all Transgressions against the Law shall be forgiven, if we perform the Condition of the Gospel. But if we finally break the Covenant of the Gospel, we shall never enter into Life. For there is no Satisfaction made for the Breach of the Gospel. But *all that obey not the gospel of Christ, shall be punished with everlasting destruction from the presence of the Lord*,
2 Thess.

2 Theff. i. 8. 9. Nay, if we break the Covenant of Grace, we shall suffer a greater Measure of Punishment than was threatned by the Law. For since God hath restored us to a lively Hope, and offers Salvation to us on a reasonable Condition, if we refuse Mercy on that Condition, we deserve most justly the greater Condemnation.



CHAP. II.

*With whom the COVENANT of GRACE
was made.*

THE Covenant of Grace was made with *Adam* immediately after the Fall in these Words, *The seed of the woman shall break the serpent's head,* Gen. iii. 15. And the Seed of the Woman is Christ, in whom the New Covenant is made. But Christ is not the only Person with whom this Covenant is made. For Christ being the Law-giver, cannot be under the Law of Grace. He being perfectly holy in himself, and the Author of Salvation to us, cannot possibly be tied to perform the Condition of the Gospel, nor doth he need the Mercies therein promised. For the Terms of the Gospel are such as do suppose Sin, and want of Pardon; and all with whom this Covenant is made, are bound to repent of Sin, and to believe in Christ for Salvation. And therefore this Covenant could not be made with Christ; but in him it is made with us.

AND

AND whosoever believes in Christ, and obeys the Gospel, hath right to the Blessings thereof. For the Promises of Pardon and Salvation through Christ are indefinitely made to all on Condition of Faith, and sincere Obedience. And no Man is so wholly under the Law, as to have no Relief from the Gospel, if he will embrace it. But even the wicked themselves have many Benefits by the New Covenant, as temporal Blessings, and conditional Offers of Grace and Mercy. Indeed, the special Mercies of the Gospel, as Pardon of Sins, Increase in Grace, and Life eternal, do actually belong only to the Faithful, because they perform the Condition required. Yet the Wicked also may have hope of these Mercies in case of repentance and amendment of Life. For *when the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive, Ezek. xviii. 27.* But tho' the Promises of Mercy are conditionally made to all, yet while Men continue in Unbelief and Disobedience, they are under the Curse, and have no right to the Benefits which Christ hath purchased.

AND as the Covenant of Grace is made with all Men who are within the Church : So it belonged to the *Jewish Church*, as well as to us. For the true Religion since the Fall of Man, hath ever been the same in Substance, though the Administrations of it have been different. And the Saints under the Old Testament believed in Christ to come, and were justified and saved by his Merits, as we are. For *the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul,*
that

that it should make the promise of none effect, Gal. iii. 17. Though the Covenant of Grace is said to be made in the Time of the Gospel, because it was then more fully revealed and explained, yet that Covenant among the Jews, which promised pardon of Sins and Life eternal upon Repentance and sincere Obedience, was no other than the Gospel. And *before faith* (that is, Christ the Object of Faith) came, the Jews were kept under the law, shut up unto the faith, which should afterwards be revealed, Gal. iii. 23. For there is no other Foundation of the true Religion, than that is laid, which is Jesus Christ, 1 Cor. iii. 11. And there is no other way of Justification and Salvation, but through the Redemption which is in Jesus Christ, Rom. iii. 24.



CHAP. III.

How far the OLD COVENANT is repealed.

BEEING a New Covenant is established, it is reasonable to enquire whether the Old Covenant be repealed. The Old Covenant sometimes signifies the *Ceremonial Law*, and sometimes the *Law of Works* made with Adam in the State of Innocency. The former is wholly abrogated, and ought not to be observed; and they that observe it do in effect deny that Christ is come in the Flesh. The

The *latter* is not absolutely repealed, but in some respect it continues in force, in others it is dispensed with. For the old Law may be considered, either as a *Rule of Life* requiring perfect Obedience ; or as a *Covenant of Works* promising Happiness on Condition of unfinning Obedience, and threatening Death and the Curse for the least Transgression.

First, THE Old Law, as a *Rule of Life*, requiring perfect Obedience, continues in Force. The Precepts of the *Moral Law* are Precepts of the New Covenant, as well as of the Old, but on different Terms. The New Covenant enjoins only sincere Obedience, the Old enjoins perfect Obedience to those Precepts. And we are still bound to perform perfect Obedience to the Precepts of the Moral Law, and we are guilty of Sin, and need Pardon in that we do not perform it. But yet we are not to stand or fall by our own Righteousness in reference to the Law of Works. For it is not possible for us by the help of Grace to do all that the Law requires, and to live wholly without Sin. But if we are righteous according to the Gospel, we shall be justified by Christ's Satisfaction against the Law. And therefore it is as advantageous to us, as if we were not under the preceptive Part of the Law. But if the Law of Works were wholly abrogated to the Faithful, and they were not bound to obey it ; then Christ had not properly satisfied for their Sins against the Law, but prevented them from being Sins, and from legally deserving Damnation ; and then also they that perform the Conditions of the Gospel would not be guilty of Sin, nor stand in need of Pardon. For where there is no Obligation to Obedience,

dience, there is no Transgression ; and where there is no Transgression, there is no Guilt ; and consequently no place for Pardon ; because Pardon of Sins is nothing else than the acquitting our Persons from the Punishment which is due to our Sins.

Secondly, THE Old Law, as a *Covenant of Works*, promising Happiness on Condition of unfinning Obedience, is wholly repealed, because the Condition is impossible. For seeing we have all transgressed the Law, and are unable to obey it, we are incapable of Justification and Salvation by it. But that Law which we have transgressed, condemns us ; and we are not justified by it, but against it. Though we are bound to obey the Law, and sin in not obeying it, yet we are not to expect Righteousness by it. If we were not obliged to keep the Law, we could not sin against it. And if God should deal with us according to the Law, our own Righteousness would rather condemn than justify us. But the Rigour of the Law is taken off ; and we are not so under the Law as to be justified and saved by it. But if we keep the Commandments of God in that Sense which the Gospel requires, God will accept and justify us for the Merits of Christ, and esteem us righteous according to the Gospel.

Thirdly, The Old Law, as a *Covenant of Works*, threatening Death and the Curse for the least Transgression is conditionally dispensed with. The Law continues to oblige the Transgressors of it to Punishment ; but this Obligation is dissolved by the Remedying Law of Grace, not absolutely, but only on Condition that we obey the Gospel. And so long as we perform the Condition of the Gospel, we are freed from the
Curse

Curse of the Law. For *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit*, Rom. viii. 1. But all Men are under the Curse 'till they believe and obey the Gospel. And no longer are we secure from the Curse of the Law, than while we are true Believers. But if after our Conversion we return to wicked Ways, we are again entangled and subject to the Curse. For our Discharge from the Punishment, which the Law threatens, is still conditional, 'till we have finish'd our Course in Holiness.



C H A P. IV.

Of the PERSON of the MEDIATOR.

SO much of the New Covenant : The *Mediator* of this Covenant is Christ our Redeemer, who is God and Man in one Person. And concerning Christ the Mediator there are four Things chiefly, which require our Consideration : I. *His Person.* II. *Titles.* III. *Office.* IV. *States.*

THE *Person of the Mediator*, is the eternal Son of God made Man. The same Person that is perfect God eternally, begotten of the Father, in Time became perfect Man. For Christ hath two entire and distinct Natures, Divine and Humane, united in one Person. And Christ in respect of his Divine Nature, is true God, equal
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to the Father, and of the same Substance with him. For he is by Nature the Son of God, infinite in all Perfections, as it hath been already proved.

AND requisite it was that the Mediator should be God, that he might satisfy the Justice of God for our Sins, and merit Salvation for us, and confer it on us. For the Justice of God being offended for Sin, required an infinite Satisfaction. And none less than God could make such Satisfaction. And because Christ, who suffered for our Sins, is true God, his sufferings are infinite in Satisfaction. For though his sufferings were finite in respect of Duration; yet they are infinite in Greatness and Value, by reason of the infinite Dignity of the Person suffering. And when Christ the Mediator had merited Salvation for us by his sufferings, it behoved him also by his Power to confer it on us. And he that works Grace in the Heart, and is able to do all things needful to bring us unto Heaven, must needs be God infinite in all Perfections.

AND the Mediator Christ being and continuing true God, became true Man. For *when the fulness of time was come, God sent forth his Son, made of a woman, Gal. iv. 4. And he that is over all, God blessed for ever, came of the Father's as concerning the flesh, Rom. ix. 5. For verily Christ took not on him the nature of angels, but he took on him the seed of Abraham, and was made in all things (except Sin) like unto us, Heb. ii. 16, 17. And as Man consisteth of two distinct Parts, Body and Soul: So Christ assumed the whole Nature of Man, Body and Soul.*

THERE is sufficient Evidence from Scripture, that Christ assumed a true humane Body, with all the natural Properties thereof. For 'tis expressly said, that *God prepared him a Body*, Heb. x. 5. *And as we are partakers of flesh and blood; so he also himself took part of the same*, Heb. ii. 14. The Actions and Passions of his Life declared the Truth and Reality of his Flesh. He increased in Stature by Degrees, he eat and drank, he hungred and thirsted, and was subject to Pains and Sufferings. And such Actions and Passions could not be real without a real Body. Nay, our Saviour himself proved the Reality of his Body, even after his Resurrection, *Luk. xxiv. 39. Behold my hands and my feet (saith he) that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have.* And therefore very gross is the Heresie of the *Marcionites*, who denied Christ to have a real Body.

AND as Christ took on him a true Body; so he assumed also a true humane Soul, which the *Apolinarians* disowned. Though the whole Manhood of Christ subsisteth in the Person of God the Son; yet his Divinity doth not supply the Office of the Soul, but he is endued with a rational Soul. For such Actions and Passions are attributed unto Christ, as can agree neither to his Body nor to his Divinity, but only to his humane Soul. Thus Christ is said *to have increased in wisdom*, Luk. ii. 52. But Wisdom belongeth not to the Body, nor can the Knowledge of the Deity increase; therefore he must needs be endued with a reasonable Soul, which is the Fountain of Wisdom. So when Christ hanged on the Cross, he said, *Father, into thy hands I commend my spirit; and having said thus, he gave up*

up the ghost, Luk. xxiii. 46. But the *Spirit* here cannot signifie the Body ; for it is said to be separated from the Body. Neither can the *Spirit* here signifie the Divinity of Christ, because that never forsook the Manhood after their Union. And besides, Christ is said to be made like unto us, *Heb.* ii. 17. But without a Soul he could not be in all things like unto us. And therefore Christ, who is perfect God, was made perfect Man, of a reasonable Soul and humane Flesh subsisting.

A N D requisite it was that the Mediator should be Man as well as God, that in the humane Nature he might suffer for our Sins, and reconcile us unto God. For Christ, as God, cannot suffer, and without suffering and *shedding of blood there is no remission*, *Heb.* ix. 22. And just also it was, that the same Nature which had offended, should suffer for the Offence. And therefore Christ being God, became Man, that he might suffer for our Sins in the humane Nature, and overcome the Penalty as he was God.

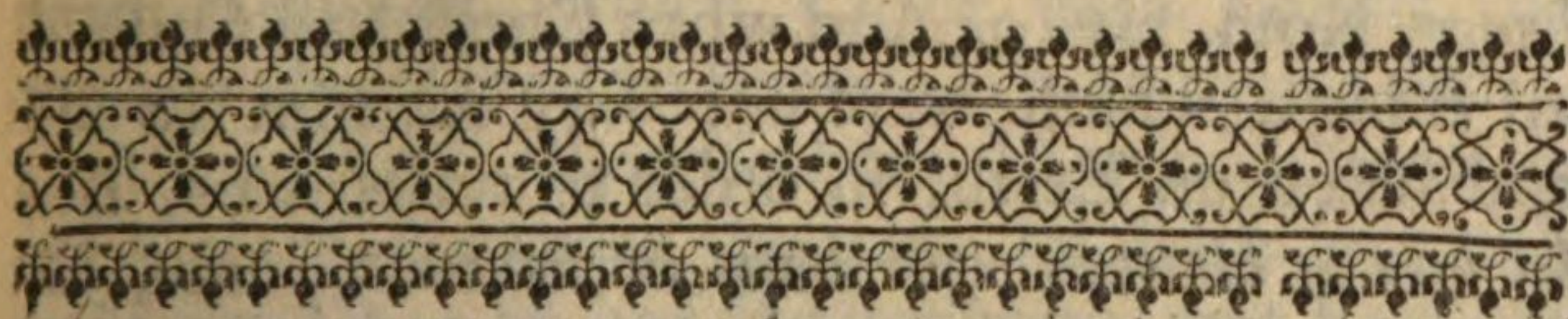
A N D both the divine and humane Natures of Christ are united in one Person. The humane Nature is immediately united to the Person of God the Son : And in the same Person it is also united to the divine Nature. And both these Natures in Christ make but one Person. For the humane Nature in Christ hath no proper Subsistency, but it is personally sustained in and by the Person of God the Son. And two Natures really distinct, unless they have both a proper Subsistency, do not necessarily constitute two Persons. The Soul and Body, which are of different Natures, make but one Person of Man. And so the Godhead and Manhood make but one Person

of Christ. For there is but one Lord, and *one Mediator between God and men, the man Christ Jesus,* Eph. iv. 5. 1 Tim. ii. 5.

AND by reason of the Personal Union of the divine and humane Natures in Christ, the Properties and Actions of both those Natures are rightly attributed to the same Person of Christ. For the same Person who is the eternal Son of God, was in time born of a Virgin, *Luk. i. 35.* The same Person who ascended into Heaven after his Resurrection, descended first from Heaven, and was in Heaven when he was on Earth, *Joh. iii. 13.* And he who is the Lord of Glory was crucified, 1 Cor. ii. 18. But then the Properties and Actions of the divine and humane Natures in Christ are attributed unto his Person, according to that Nature whereunto they belong. So God the Son was made Flesh according to his Humanity, not his Divinity: And the Man Christ is God in respect of his Divinity, not his Humanity. And the same Person of Christ is both independent and dependent, omnipresent and circumscribed; but he is not dependent and circumscribed in respect of his Divinity; nor is he independent and omnipresent in respect of his Humanity.

BUT though the divine and humane Natures of Christ are so united in one Person, that the Properties of both are attributed to the same Person, yet those Natures remain in their intimate Conjunction really distinct, without Conversion or Confusion. For the Divinity of Christ was not changed, nor received any Imperfection from its conjunction with the Humanity. Neither did the Manhood of Christ lose its natural Properties by being united with the Godhead: But
both

both continue still distinct in their personal Union. The divine Nature of Christ continues eternal, immutable, omnipresent, and infinite in all Perfections, as it was before the Incarnation. And the humane Nature of Christ, though it be highly exalted, yet is still visible, circumscribed, and finite, and retaineth all its essential Properties. For tho' the Properties of both Natures do equally belong to the Person of Christ; yet the Properties of one Nature are not communicated to the other. And because the divine and humane Natures of Christ remain distinct in their personal Union, therefore he is both God and Man in one Person. And Christ, as God, is for ever the same without Change: But as he is God-man, he began to be, when he assumed the humane Nature.



CHAP. V.

Of the Titles of the MEDIATOR, LORD, JESUS, CHRIST.

HUS far of the Person of the Mediator: His *Titles* are next to be considered: And they are these three; I. *Lord.* II. *Jesus.* III. *Christ.*

I. **T**HE *Title* of *LORD* is given unto the Mediator by reason of his Authority and Dominion

minion over all. And as the Mediator hath two distinct Natures, Divine and Humane : So he hath two kinds of Dominion belonging to both his Natures : For in respect of his Divine Nature Christ is co-equal with God the Father in all Glory and Majesty, and hath an absolute and universal Dominion over all Creatures ; because by him were all things created, and by him also are all things upheld and preserved, *Col. i. 16, 17. Heb. i. 3.* For there cannot be an higher Right to Sovereignty, than the giving a Being to all Creatures, and preserving them therein.

AND Christ in respect of his humane Nature hath a plenary Power and Dominion over all conferred upon him, as the Reward of his Merits. For *unto this end Christ both died, and rose and revived, that he might be Lord both of the dead and living, Rom. xiv. 9.* And when Christ had finished all things, which were necessary for him to do and suffer on Earth, in order to redeem us, God set him at his own right hand in heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, *Eph. i. 20, 21.* And Christ hath a just Claim to a Supream Dominion by several Rights.

HE hath a Supream Dominion by *Right of Ordination*, because the Father hath given it to him : And so he is the Lord of all Creatures whatsoever : For *all power in heaven and earth is given to him, Matth. xxviii. 18.* In heaven all the angels, and authorities, and powers are subject to him, *1 Pet. iii. 22.* And in Earth all Mankind, and every Creature are under his Dominion : For God hath put all things in subjection under his feet. And in that

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he hath put all in subjection under him, he hath left nothing that is not put under him, Heb. ii. 8.

AND Christ hath a supream Dominion by *Right of Redemption*; and so he is Lord of all Men, whom he hath redeemed: For *he gave himself a ransom for all, and he tasted death for every man, 1 Tim. ii. 6. Heb. ii. 9.* And because he hath bought all Men with the Price of his own Blood, they are not their own, but by right his that bought them: And consequently they ought to be subject to him, as their Lord Redeemer.

AND Christ also hath a Dominion by *Right of Covenant*. And so he is the proper Lord of all Christians, and not the Lord of the unbelieving *Jews and Gentiles*. For none but those who profess Christ, do consent to take him for their Lord, and bind themselves by their own Act to be subject to him. And all Christians by professing that Religion, which Christ hath taught, do engage themselves to honour him as their Lord.

AND Christ likewise hath Dominion over us by *Right of Promotion*, because he hath not only paid the Price of our Redemption, but hath also erected his Kingdom in our Hearts, and will at last crown us with Glory. And in this respect he is the peculiar Lord of the Faithful, and not of the Wicked. For though all that profess the Christian Religion, do thereby oblige themselves to be Subjects of Christ: Yet the Righteous only, that obey him as their Lord, shall be rewarded by him.

THIS supream Dominion of Christ consisteth of two Parts; whereof one shall at length cease, the other shall continue for ever. *That part of his Dominion, which respecteth the Completion of our Redemption, shall wholly cease at the Day*

of Judgment. For when all the Faithful shall be perfectly glorified, and all Christ's Enemies shall be destroyed, there will be no farther need of that Government, which Christ now exerciseth in compleating the Work of Redemption : But *he shall then deliver up the kingdom unto God*, 1 Cor. xv. 24, 25.

BUT *that part of Christ's Dominion*, whereby as Head over Saints and Angels, he reigneth in celestial Glory, shall never cease. For he being Heir of all things in his Father's House, shall never relinquish his Dominion over those whom *ye* hath redeemed, and fully glorified. But *he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end*, Luk. i. 33.

AND if Christ be our Lord, then we should be obedient to him : For Christ hath redeemed us from Bondage, on purpose that we should take him for our Lord, and conform our selves to his Laws. And unless we serve and honour him, we have no ground to hope that we shall be saved by him. For Christ being our Lord, as well as Saviour, we must not only rely on his Merits for Salvation, but also render Obedience to him. And if we will not submit to him as our Ruler, we shall receive no benefit from him as our Redeemer. But we must consent that he shall reign over us, and erect his Kingdom in our Hearts, if we expect that he should own and reward us as his Subjects.

II. THE Name, *Jesus*, is an *Hebrew Word*, signifying *Saviour*. This Name was given unto Christ, to intimate the end of his coming in the Flesh, which was *to save his people from their sins*, Matth. i. 21. As *Joshua* had his Name given him upon design to denote that he was the Person

ordained of God to be a temporal Saviour of the *Israelites*, and to bring them into *Canaan*, which was a Type of Heaven : So the Name *Jesus* was given unto Christ, to signifie that he was the only Person ordained of God to be the Saviour of Mankind, and to bring us into Heaven. And though it was foretold that the *Messias* should be called *Emmanuel* ; yet the Sense of that Name is comprehended in *Jesus*. For what else is *God with us*, than God incarnate in our Flesh ? And since Christ came in our Flesh on purpose to save his People from their Sins, therefore that Prophecy, which foretold that his Name should be *Emmanuel*, was perfectly fulfilled, when he was called *Jesus*.

AND as the Name *Jesus* was given unto our Redeemer Christ, to denote he should be the Author of our Salvation ; so he fully performed whatsoever is implied in his Name. For *he gave himself for us, that he might redeem us from all iniquity*, Tit. ii. 14. And by his Merits he hath reconciled us unto God, and *perfected for ever them that are sanctified*, Rom. v. 10. Heb. x. 14. And he hath sufficient Power to prepare us by his Grace for Glory. For *he is able to save them to the uttermost, that come unto God by him*, Heb. vii. 25. And therefore Christ is a perfect Saviour, who hath purchased Salvation for us, and hath Ability to confer it on us.

AND as Christ is a perfect Saviour ; so he alone is our Saviour. For he alone hath paid the Price of our Redemption, and reconciled us unto God ; and he alone intercedeth for us with the Father, and procureth Acceptance. For *there is but one mediator between God and men, the man Christ Jesus*, 1 Tim. ii. 5.

Neither

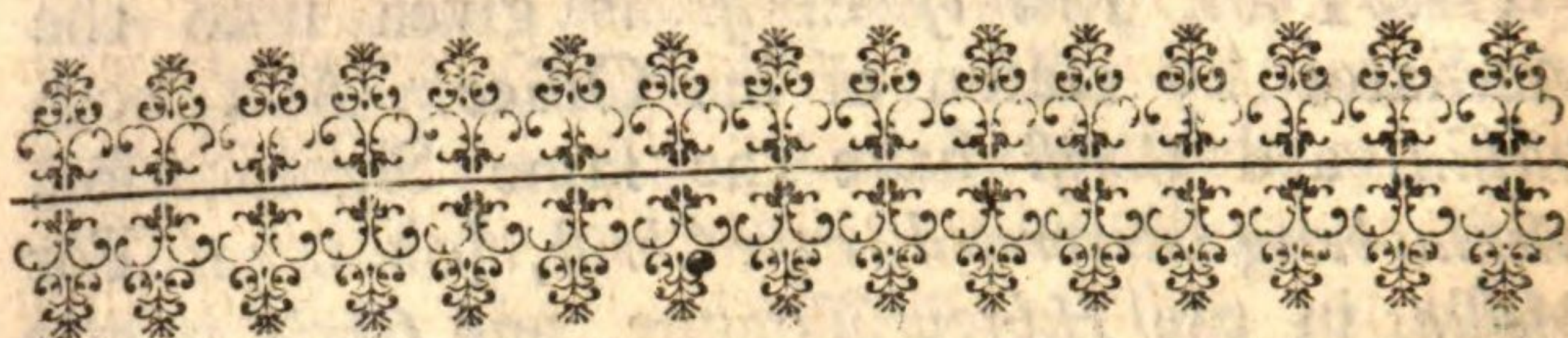
Neither is there salvation in any other : for there is no other name under heaven given among men, whereby we must be saved, Acts iv. 12. But he hath done sufficient to save us. And he needeth not the Assistance of any to bring us unto Heaven. And if Christ be able of himself to save us, what need is there of any other Saviours? And they that set up any Creatures, whether Saints or Angels, as Saviours or Mediators with Christ, do in effect make Christ an imperfect Saviour, and render that Glory to the Creatures, which is due to none but God. For no Creature can merit Salvation for us, nor make God propitious to us. But God accepteth us only in Christ; and all that are saved, are saved by his Merits. And therefore we must make Christ alone our Saviour and Mediator, and not joyn any other Mediators with him, nor depend on our own Righteousness as the meritorious Cause of Salvation.

BUT yet we must be truly righteous according to the Gospel, in order to be saved by the Righteousness of Christ. For though Christ hath done all things needful on his Part to save us: Yet Faith and Obedience to the Gospel are required on our Part as the Condition of Salvation. And unless we believe in Christ, and obey his Laws, we have no Right to rely on his Merits for Salvation. For *Christ is the author of eternal salvation only unto them that obey him, Heb. v. 9.* And sure then while Men continue in wicked Ways, they are incapable of obtaining Salvation through Christ. For though Christ came to save Sinners; yet it was on Condition that they repent of their Sins, and become new Creatures. And therefore if we would have Christ to be our Saviour, we must serve him in Righteousness and true Holiness.

III. THE

III. *THE Title of Christ* is given unto the Mediator by reason of his Office. And both *Messias* and *Christ* have the same Signification. *Messias* being interpreted is the *Christ*, Joh. i. 41. For *Messias* in the Hebrew Tongue, and *Christ* in the Greek, signifie the *Anointed*. And our Saviour is called *Christ*, or the *Anointed*, because he was ordained of the Father to be a Prophet, Priest, and King, and furnished by the Holy Ghost with all Gifts and Virtues necessary to perform those Offices. For as the Prophets sometimes, and the High-priests and Kings most usually among the *Jews*, were anointed, and by that Ceremony inaugurated into their respective Offices: So our Saviour, who is the true *Messias*, represented by those Types, was spiritually anointed unto his three great Offices of Prophet, Priest, and King, which he was to execute for the full Accomplishment of our Redemption.

BUT though the *Uction* of the Types fitly represented the Anointing of our Saviour; yet the Types were anointed with material Oil: But our Saviour was anointed with the Holy Ghost, and with the oil of gladness above his fellows, Acts x. 38. Heb. i. 9. And this anointing with the Holy Ghost denoteth the conferring on Christ, according to his humane Nature, all Power and Gifts requisite to perform the great Work of our Redemption. For God gave not the spirit by measure unto him, John iii. 34. but endued him with all Gifts and Graces in the highest Degree. For it pleased the Father (saith the Apostle) that in him should all fullness dwell, Col. i. 19.



CHAP. VI.

That JESUS is CHRIST.

A**F****T****E****R** the Explication of the Name *Jesus*, and the Title *Christ*, it will be no great Digression here to prove, *That Jesus is Christ*. Which is that main Article of our Faith, whereby our Religion is distinguished from *Judaism*. And most certain Evidence of holy Scripture there is for this great Article of our Faith. For if all things which were fore-told concerning *Christ*, are fulfilled in *Jesus of Nazareth*, then he must needs be the *Christ*. But all things fore-told concerning *Christ* are fulfilled in *Jesus*. Thus the *Birth, Life, Doctrine, Miracles, Sufferings, and Exaltation* of *Jesus*, exactly agreed with the Prophecies delivered in the *Old Testament* concerning *Christ*. And this will fully appear, by comparing the Event of things with the Prophecies.

First, THE Birth of *Jesus* agreed with the Prophecies of the *Old Testament*. There were certain Circumstances concerning the *Birth* of *Christ* foretold, as the *Time* and *Place* of his Birth, his *Family*, and his *Adoration* by the *Wise Men*.

T**H****E**

THE *Time* of Christ's coming in the *Flesh* was foretold by *Jacob* in these Words, *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come*; that is, some Relicks of Empire should remain in the Tribe of *Judah*, until the *Messias* come, *Gen. xlix. 10.* And when *Herod*, an *Idumaean*, had usurped the Kingdom of *Judaea*, and translated the Scepter from *Judah*, then was *Jesus*, the true *Messias*, born according to that Prophecy.

AND the *Time* prefixed by *Daniel* for the Advent of the *Messias* is past, *Dan. ix. 24, 25, 26, 27.* For though it cannot certainly be determined when the *Seventy Weeks* here mentioned began or ended; yet 'tis certain from this Place, that the *Messias* was to come before *Jerusalem* and the Temple were destroyed, and before the Sacrifices ceased. And since these things are fulfilled, the *Seventy Books* of *Daniel* must needs be expired. And consequently the *Messias* is long since come.

AND it was foretold both by *Haggai* and *Malachi*, that the *Messias* should come while the second Temple of *Jerusalem* stood, *Hag. ii. 7, 9.* *The desire of all nations shall come, and I will fill this house with glory. The glory of this latter house shall be greater than of the former, Mal. iii. 1.* *The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, in whom ye delight, behold he shall come.* And *Jesus* the *Messias*, who is called, *The desire of all Nations*, and *The Messenger of the Covenant*, was born while this second Temple stood, and appeared and taught in it, and by his *Presence* made it more glorious than the Temple built by *Solomon*; which in respect of Matter, Workmanship, and the Things contained in it, far excelled the other.

THE

THE *Place* of Christ's Birth was clearly foretold by the Prophet *Micah* in these Words, *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel,* Mic. v. 2. And *Jesus*, whom we believe to be the *Messias*, was born in the city of *David*, which is called *Bethlehem*, Luk. ii. 4, 5, 6, 7.

THE *Family* also of Christ was foretold to be of the *House of David*. For God swore with an oath to *David*, that of the fruit of his body he would raise up Christ to sit on his throne, Psal. cxxxii. 11. Act. ii. 30. And the same was prophesied by *Isaiah* in these Words, *And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots,* Isa. xi. 1.—And accordingly our Lord *Jesus* was made of the seed of *David*, according to the flesh, Rom. i. 3. For *Joseph*, his supposed Father, descended from *David* by *Solomon*, as *St. Matthew* sheweth, Mat. i. And *Mary*, his Virgin-Mother, descended from *David* by *Nathan*, as *St. Luke* declareth, Luk. iii.

THE *Adoration* likewise of Christ by the *Wise Men*, was foretold by the Prophet *David*, Psal. lxxii. 10. *The kings of Tarshish, and of the Isles, shall bring presents; the kings of Sheba and Seba shall offer gifts.* And according to this Prophecy, while *Jesus* with his Parents continued yet at *Bethlehem*, certain *Wise Men* of the *East* came publickly to *Jerusalem* to enquire for him who was born King of the *Jews*; and by the Conduct of a miraculous Star finding *Jesus*, the Prince whom they sought, at *Bethlehem*, they fell down and worshipped him, presenting him Gifts, Gold, Frankincense, and Myrrhe, Mat. ii. 10, 11.

Secondly,

Secondly, THE Life and Conversation of Jesus was answerable to the ancient Prophecies concerning the Messias. The Messias sometimes is called God's righteous servant, who should justifie many, Isa. liii. 11. And sometimes he is called the Most Holy, Dan. ix. 24. And by the Prophet Isaiah he is thus described, Isa. xlii. 2, 3. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and smoking flax shall he not quench: He shall bring forth judgment unto truth. And Jesus our Lord perfectly fulfilled all that Righteousness which was foretold to be in the Messias. For besides his Submission to the Law of Ceremonies, he performed most perfect unfinning Obedience, according to the Law of Works. There was no vicious Passion in his Heart, no Guile found in his Mouth, nor any Error in his Actions; but though he was made sin for us, that is, a Sacrifice for Sin; yet he himself knew no sin, 2 Cor. v. 21. 1 Pet. ii. 22.

Thirdly, THE Doctrine of Jesus was agreeable to the Prophecies of the Old Testament concerning the Messias. It was foretold that the Messias should be a great Prophet, who should fully reveal the Will of God, Deut. xviii. 15. The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me, unto him ye shall hearken, Isa. xlii. 1. 4. Behold my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not fail, nor be discouraged, 'till he hath set judgment in the earth; and the isles shall wait for his law. And accordingly the Lord Jesus, that great Shepherd of the

the Sheep declared the Will of God, and revealed all things necessary to Salvation. For God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, Heb. i. 1, 2. And by the Gospel, which our Lord Jesus the Son of God taught, life and immortality is brought to light, 2 Tim. i. 10. For the gospel is the power of God unto salvation to every one that believeth, Rom. i. 16.

Fourthly, THE Miracles which Jesus did were not only answerable to the ancient Prophecies, but also of themselves sufficient to prove him to be the Christ. Some Miracles which the Messias should work were foretold by *Isaiah* the Prophet, *Isa.* xxxv. 4, 5, 6. God will come with recompence, he will come and save you : Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped : Then shall the lame man leap as an hart, and the tongue of the dumb shall sing. And *Isa.* liii. 4. comp. with *Matth.* viii. 17. He hath born our griefs, and carried our sorrows. And such Miracles our Lord Jesus wrought, as demonstrated him to be the Christ. For the works, which the Father gave him to finish, the same works that he did, bore witness of him, that the Father had sent him, *John* v. 36. And our Saviour urged his Miracles to the Jews, as a strong Argument to prove himself to be the Messias. If I do not the works of my Father (saith he) believe me not. But if I do, though ye believe not me, believe the works, *John* x. 37, 38. For no Man could do such Miracles, as Jesus did, except God had been with him, *John.* iii. 2. And God would never have assisted him so much, if he had not been sent by him to reveal his Will.

BUT

BUT besides those Miracles which *Jesus* wrought to convince Men that he was the *Messias*, God the Father three times gave Testimony to him by an audible Voice from Heaven, which was the special Way of God's revealing his Will under the second Temple. For as soon as *Jesus* was baptized by *John*, *Behold the heavens were opened unto him, and John saw the spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, this is my beloved son, in whom I am well pleased, Matth. iii. 16, 17.* And when our Lord *Jesus* was transfigured in the Presence of three of his Disciples (which was the Number by which the weightiest Matters were testified) *Behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matth. xvii. 1 to 7.* And a third Time, when our Saviour in the Presence of a great Multitude was praying to his Father to glorifie his Name, *There came a voice from heaven, saying, I have both glorified it, and will glorifie it again, John xii. 28.* And these Testimonies of God from Heaven are sufficient to convince us, that our Lord *Jesus* is Christ. There were none of the old Prophets received such Testimony from God to confirm their Authority; and yet they were owned to be Teachers that came from God. And much more ground is there to acknowledge our Lord *Jesus* to be the *Messias*, because God that sent him bore witness of him in such a remarkable manner.

Fifthly, The Sufferings of Jesus agreed exactly with the Prophecies delivered in the Old Testament concerning Christ. As the spirit of
VOL. II. O *Christ*

Christ, which was in the Prophets, testified before hand of the sufferings of Christ, 1 Pet. i. 11. So Jesus our Lord did truly suffer all those things, which God before had shewed that Christ should suffer. For Jesus was despised and rejected of men, a man of sorrows, and acquainted with grief, according to the Prophecy of Isaiah, Isa. liii. 3. And after he had preached the Gospel, and done good to those that hated him, he was at last betrayed, and sold by one of his Disciples for thirty Pieces of Silver; and being apprehended by his Enemies, all his Disciples forsook him and fled, as the Prophet Zechary had foretold, Zech. xi. 12, 13; & xiii. 7. comp. with Matth. xxvii. 7, 9; & xxvi. 31.

AND when Jesus was brought before the Judgment Seat, he stood meek and patient; and as a sheep before her shearers is dumb, so he opened not his mouth, as Isaiah had prophesied of him, Isa. liii. 7. Matth. xxvii. 12. And the Soldiers, who crucified Jesus, nailed his Hands and Feet to the Cross; and thereby was accomplished that Prophecy of Psal. xxii. 16. *They pierced my hands and my feet.* And when they had fastened him to the Cross, they set him between two Thieves, who were crucified with him: And so the Scripture was fulfilled, which saith, *And he was numbered with the transgressors,* Isa. liii. 12. Mar. xv. 27, 28. Then the Soldiers parted his Garments among them, and cast Lots upon his Vesture, according to the Prophecy of David, Psal. xxii. 18. Matth. xxvii. 35. After this Jesus prayed to his Father to forgive his Murderers: And so he performed what Isaiah had prophesied of him; *He made intercession for the transgressors,* Isa. liii. 12. Luk. xxiii. 34. And while Jesus hanged on the Cross,

Cross in extreme Torments, his malicious Enemies endeavoured to encrease his Miseries by railing and reviling Speeches, even as the *Psalmist* had foretold, *Psal.* xxii. 7, 8. *Matth.* xxvii. 39, to 44. And when *Jesus* said, *I thirst*, they gave him Vinegar to drink mingled with Gall, according to the Prophecy of *David*, *Psal.* lxxix. 21. *John* xix. 28, 29. And after this the Soldiers finding that *Jesus* was already dead, brake not his Legs, as they were wont to do to all that were crucified in *Judea*; but one of them, with a Spear, pierced his sacred Side; which was done that the Scriptures should be fulfilled; *A bone of him shall not be broken*, *Psal.* xxxiv. 20. *Exod.* xii. 46. *And they shall look on him, whom they pierced*, *Zech.* xii. 10. *John* xix. 33, to 38. But though *Jesus* suffered an accursed Death; yet he was honourably buried, and made his grave with the rich in his death, according to the Prophecy of *Isaiah*, *Isa.* liii. 9. *John* xix. 38, 39, 40. So that all the particular Circumstances foretold by the Prophets concerning the Death and Sufferings of Christ were exactly accomplished in our Lord *Jesus*; and consequently he must needs be the Christ.

But besides the Completion of Prophecies, such Wonders and Miracles happened at the Death of *Jesus*, as sensibly demonstrated him to be the Messiah: For the Sun it self, contrary to the Course of Nature was wholly darkened for the space of three Hours: The Vail of the Temple was rent in twain from the top to the bottom: And the Earth did quake, and the Rocks were rent in sunder, *Matth.* xxvii. 45, 51. And sure God would never have thus changed the Course of Nature, nor wrought such Wonders

to give Testimony to Jesus, if he had not been really the Christ, the Son of God.

Sixthly, THE Exaltation of Jesus agrees with the ancient Prophecies, and evidently proves him to be the Messias. As it was foreshewed by the Prophets that the Messias should suffer Death for the Sins of Men; so was it foretold, that after his Sufferings he should be raised from the Dead, and be exalted at God's right Hand, and reign as Lord over the Gentiles as well as Jews.

THE Resurrection of Christ was foretold by the Prophet David, Psal. xvi. 10. *Thou shalt not suffer thine holy one to see corruption.* Which Words could not be spoken of the Person of David, because he died, and saw Corruption; but they belong only to Christ, who was raised from the Dead and saw no Corruption, Act. ii. 25. to 32. and xiii. 35, 36, 37.

THE Ascension also of Christ into Heaven was foretold by the Prophet David, Psal. lxxviii. 18. *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men*, Eph. iv. 8, 9, 10.

THE Session likewise of Christ at God's right Hand was foretold by the same Prophet, Psal. cx. 1. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.*

AND by several of the old Prophets it was foreshewed that Christ should reign over the Gentiles, and that the distinction between them and the Jews should cease, Psal. ii. 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession*, Isa. xlix. 6. *I will give thee for a light unto the Gen-*
tiles

tiles, that thou mayest be my salvation unto the end of the earth, Mal. i. 11. For from the rising of the sun, unto the going down of the same, my Name shall be great among the Gentiles. And to the same purpose are the following Texts, Isa. ii. 2. to 7. and xlv. 22, 23. and lv. 5. and lx. 3, 4. and lxxv. 1. Hos. ii. 23.

AND all these Prophecies were accomplished in our Lord *Jesus*. For after he had suffered Death, he was raised from the Dead, and declared to be the Son of God with Power, *Acts* ii. 24. *Rom.* i. 4. And when he had by himself purged our Sins, he ascended visibly into Heaven in the Presence of many Witnesses, and sat down on the right Hand of the Majesty on high, *Acts* i. 9, 10. *Heb.* i. 3. And being by the right Hand of God exalted, and made both Lord and Christ, he shewed the Greatness of his Power and Dominion, by sending the Holy Ghost in a miraculous manner on his Apostles, and by enduing them with the Gift of speaking all Languages, and with the Power of working Miracles, to convince and convert the *Jews* and *Gentiles*, *Act.* ii. 33.

AND the holy Apostles being thus furnished with Abilities, went forth and preached the Gospel. And immediately many *Jews* and Proselytes embraced the Christian Faith, *Act.* iv. 4. and ii. 5. and v. 14. And after them infinite Multitudes of the *Gentiles* in the Apostles Days believed the Gospel, and submitted themselves to the Obedience of Christ. And though several bloody Persecutions were raised against the Christians; yet the Christian Religion prevailed, and triumphed over the *Heathenish* Superstitions; and at length the Worship of Idols ceased, and the

Kingdoms of the World became the Kingdom of our Lord and his Christ.

AND what greater Evidence could be given, *that Jesus is Christ*, than his own glorious Resurrection from the Dead, his visible Ascension into Heaven, and his conferring on his Apostles the Power of working Miracles, and converting the Nations by their Ministry. For is it probable that the Doctrine of *Jesus*, which was contrary to those Lusts and Vanities, wherein the *Gentiles* lived and delighted, which absolutely condemned all other Religions settled and confirmed in the World, should have so prevailed, and been received by all Nations for Divine, unless God had convinced the Hearts of Men by outward Miracles, and inward Motions of his Spirit? Or is it likely that so many would have parted with their Lives and Liberties, and all that in this World is reckoned dear, to give Testimony to the Truth of Christianity, if they had not been powerfully assisted by the Holy Spirit, and fully assured that Obedience to the Gospel and suffering for it, was the only Means to obtain Salvation? And sure God, who hateth Falshood, and cannot lie, would never so many ways have given Approbation of the Christian Religion, and made it so successful, if it had not been his own, and if *Jesus*, who taught it, had not been sent by him.





C H A P. VII.

Of the OFFICE of CHRIST; *Of* CHRIST's
PROPHETICK OFFICE.



O much of the *Titles* of the Mediator: His *Office* in the next place is to be considered; which is intimated in his *Titles*. The *Office* of Christ the Mediator, is that Place of Charge and Dignity to which God designed him, that he might redeem us from the Curse, and merit Salvation for us, and do all things needful to confer it on us. For when we had transgressed the Law of God, and provoked his Wrath against us, he of his meer Mercy ordained Christ his Son to be the Mediator between him and us. And Christ the Mediator hath by his Merits reconciled us unto God, and purchased Grace and Glory for us; and will, by degrees, perfect the Work of Redemption and Salvation.

THE *Mediatorian Office* of Christ is threefold.
I. *Prophetick*. II. *Priestly*. III. *Kingly*.

THE *Prophetick Office* of Christ consisteth in revealing the Will of God in all things necessary to Salvation. The promised *Messias* was to be

a great Prophet and Lawgiver like unto *Moses*, according to that Prediction delivered in *Deut. xviii. 15, 18.* *The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me : unto him ye shall hearken.* And *Jesus of Nazareth* is that great Prophet, who delivered the New Law of the Gospel, and taught with such Power and Authority, that his Hearers admired at his Doctrine. For *God*, who at sundry times, and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken unto us by his Son, *Heb. i. 1, 2.*

AND our Lord *Jesus*, the Son of God, who is the great Shepherd of the Sheep, far excelled all other Prophets. For other Prophets received the Gifts of the Spirits by measure, and had Commission to declare only some particular Precepts, Promises, or Threatnings. But our Saviour received the Spirit above measure, and had Authority to reveal all the Council of God concerning our Salvation. And when he began to publish the Gospel, his Authority was confirmed by Divine Approbation. For the Father, which sent him, bore witness of him by a Voice from Heaven, *Matth. iii. 17.* and *xvii. 5.* And the Miracles also, which *Jesus* did to confirm his Doctrine, were sufficient Evidence that he was a Teacher come from God, and the greatest of all Prophets, *John v. 36.* For never any Prophet had such Approbation, as he had, nor gave such Signs to confirm his Authority.

THE Parts of Christ's Prophetick Office are two. I. *The Revealing of all Truths necessary to Salvation.* II. *The Ordaining of Pastors to propagate his Religion.*

I. BUT

I. THE first Part of Christ's Prophetick Office is, *The Revealing of all Truths necessary to Salvation.* The Work of a Prophet is not only to foretel things to come, but to expound the Word of God, 1 Cor. xiv. 5, 6. And Christ, the Prince of Prophets, not only foretold things to come, and explained the Moral Law, but declared the whole Will of God, and hath shewed us all things, which are necessary for us to believe and do in order to obtain Salvation. And he teacheth also inwardly, as well as outwardly, and maketh his Doctrine effectual by illuminating the Mind, and converting the Heart; which no Prophet else had ever Power to do.

II. THE second Part of Christ's Prophetick Office is, *The Ordaining of Pastors to propagate his Religion.* After our Saviour had preached the Gospel in his own Person, and was ready to depart hence unto the Father in Heaven, he ordained his Apostles to guide his Church in the Way of Life. And what Doctrines the Apostles taught, they received from Christ, *Matth. xxviii. 20.* And the Ministers of the Gospel, who succeed the Apostles in the Office of Pastors, and are Ambassadors in Christ's stead, must adhere to the Doctrines delivered by the Apostles, and so spake as if Christ spake in them: And so long as they divide the Word of Truth aright, and teach sound Doctrine, Christ himself teacheth by them.

OUR Duty answerable to Christ's Prophetick Office is threefold.

First, To be ready and diligent to learn the Truth, which Christ hath revealed. For unless
we

we know what Christ hath taught, how can we believe it, or live according to it? And if we are backward to learn the Truth, 'tis evident that we have but little love for it. But all that love Christ, and desire to obtain Happiness by him, will be diligent to enquire after the Way of Happiness, which he hath revealed.

Secondly, To believe all that Christ hath taught. Though we may and ought to try the Spirits, whether they are of God, and not give an easie assent to every thing, which Men pretend to be Divine: Yet when once we understand that Christ hath spoken, we ought to submit with reverence, and believe without dispute. And the better we understand the Doctrines of Christ, the more reason we shall find to embrace them.

Thirdly, To be obedient to the Precepts, which Christ hath delivered. The End of Knowledge and Faith is an holy Practice. And if we believe the Doctrines of Christ, and yet walk contrary to them, we condemn our selves. For Christ hath revealed the Will of God, not so much to make us more learned in the Mysteries of Religion, as to teach us how to live, that we may be happy. And blessed are we if we have so learned Christ, that we obey him.





C H A P. VIII.

Of CHRIST's PRIESTLY OFFICE.


THE *Priestly Office* of Christ consists in offering up himself a Sacrifice for the Sins of Mankind, and in making continual Intercession for us unto the Father by vertue of his Merits. The Messias was to be a Priest after the Order of *Melchisedech*, as the *Psalmist* foretold, *Psal. cx. 4.* And our Lord *Jesus* was called of God an High-Priest after the Order of *Melchisedech*, *Heb. v. 10.* And as a Priest having once offered up himself a Sacrifice for Sins, *He entered into heaven it self, now to appear in the presence of God for us, Heb. ix. 24.* And in offering up a Sacrifice for Sins, he exercised the Office of an *Aaronical* Priest. But in blessing us, and interceding for us with God in Heaven, he is a Priest after the Order of *Melchisedech*, and shall so continue unto the End of the World: For this Office of the *Melchisedecian* Priesthood, Christ shall exercise, 'till he hath finished the Work of Redemption.

THE Parts of Christ's Priestly Office are these two. I. *Satisfaction.* II. *Intercession.*

I. THE

I. **T**HE Part of Christ's Priestly Office is, *The making Satisfaction to the Justice of God for the Sins of Mankind by the Sacrifice of himself.* The Sacrifice, which Christ once offered on the Cross, is of such value and merit, that the whole Work of Satisfaction for Sin is thereby compleated. And there is no need of any more offering for Sin. But *by one offering Christ hath perfected for ever them that are sanctified,* Heb. x. 14. For Christ, in whom is no sin, was manifested to take away our sins, 1 Joh. iii. 5. And he suffered the Penalty of the Law, and was made a Curse for us, not only to leave us an Example of Patience, but chiefly to satisfy the Justice of God for our Sins, and to redeem us from the Curse of the Law. For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, 1 Pet. iii. 18. And he is the propitiation for our sins, 1 Joh. ii. 2. And Christ hath redeemed us from the curse of the law, being made a curse for us, Gal. iii. 13. And when we were enemies, we were reconciled unto God by the death of his Son, Rom. v. 10. And in Christ we have redemption through his blood, even the forgiveness of sins, Col. i. 14.

BUT how could Christ, being innocent, have been justly punished as a Sinner, if he had not freely suffered in our stead? Or how could Christ be a Propitiation for our Sins, unless he made an Attonement for us? Or how could Christ have redeemed us from the Curse of the Law, if he had not satisfied for our Sins against the Law? Or how could we be said to be reconciled unto God by the Death of Christ, and to have Remission of Sins through his Blood, if by his Death and Bloodshed he made no Satisfaction for

for us ? For God being offended for the Breach of his Law, would not be so reconciled, as to pardon our Sins, without Satisfaction. But of his meer Mercy he sent Christ to make Satisfaction to his Justice for our Sins, *to declare his righteousness, that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 26.*

BUT this Doctrine of Christ's Satisfaction is mightily opposed by the Socinians; who urge several Objections against it : The Principal of which are these following.

I. *The first Objection against Christ's Satisfaction is this : " If God loved Men when they were Sinners, " then there was no Necessity that Christ should suffer " to reconcile them to God. But God loved Men " when they were Sinners : And therefore there was " no need to pacifie his Anger against them : But he " was ready without any Satisfaction to pardon their " Sins, and to receive them into favour upon their " Faith and Repentance."*

Answ. THOUGH God loved Men with the Love of Pity, when they were Sinners and subject to the Curse : Yet he loved them not in such a degree, as to deliver them from the Curse without Satisfaction made by Christ. His Love of Pity moved him to send Christ to make Satisfaction to his Justice for our Sins. And the Satisfaction of Christ moved him to offer us Pardon upon Repentance. *For when we were enemies, we were reconciled unto God by the death of his Son, Rom. v. 10. And in Christ we have redemption through his blood, even the forgiveness of sins, Col. i. 14.* And though Faith and Repentance are necessary to qualifie us for Remission of Sins through the Merits of Christ : Yet if Christ had not made Satisf-

Satisfaction, these Duties would not be accepted of God, nor avail us for Pardon : But God accepteth us only in Christ his beloved. And 'tis the blood of Jesus Christ his Son, which cleanseth us from all sin, 1 Joh. i. 7. For Pardon of Sins is an Act of Grace founded in Christ's Merits. And God forgiveth our Sins, because Christ hath made an Attonement for them.

2. *The second Objection against Christ's Satisfaction is this : " 'Tis unjust to punish the Innocent for the Guilty. Therefore Christ, who was innocent, could not in Justice suffer for us, who were guilty, nor hath he by his sufferings satisfied the Justice of God for our Sins. "*

Answ. THERE is no Injustice in requiring Satisfaction of an innocent Person for those that are guilty, if that innocent Person hath power over his own Life, and freely undertakes to satisfy for the Guilty. For an innocent Person, by his own Consent, may oblige himself to undergo a Punishment, which otherwise he did not deserve to suffer. And when he hath so obliged himself, the Punishment may be justly exacted of him. And so far as he hath the free disposal of himself, he may substitute himself in the room of one that is guilty. But Christ, who had the free disposal of his own Life, voluntarily undertook to satisfy for our Sins. For he laid down his life, that he might take it again. No man took it from him : but he laid it down of himself : he had power to lay it down, and he had power to take it again, Joh. x. 17, 18. And because Christ freely undertook to suffer what he had deserved, that he might redeem us ; therefore it was no Injustice in God to lay on him the Iniquity of us all.

3. *The*

3. *The third Objection against Christ's Satisfaction is this: "If God could have freely forgiven our Sins without any Satisfaction, then there was no need that Christ should suffer to expiate our Sins. But God could, if he had pleased, have freely forgiven our Sins without any Satisfaction. For Men, who have less Power than God, may lawfully part with their own right, and freely remit Wrongs committed against them. And he that doth so is more generous and merciful: Therefore it is probable that God exacted no Satisfaction from Christ in our stead."*

Answ. THE Dealings of God towards Men are not to be measured by the Rules whereby Men are to walk. For private Men are bound to forgive Injuries in the Christian Sense; and the supream Magistrate may in some Cases dispense with his own Laws. But God could not with safety to his Honour and Authority pardon Sinners without some Satisfaction; not because he hath less Power than Men, but because he is more excellent, and infinite in all Perfections: For his Truth and Justice are as essential to him as his Power. And since his Law threatened to punish Sin with Death, it would not stand with the Honour of his Truth and Justice to have acquitted us from Punishment without some valuable Satisfaction. And by translating the Punishment, which we had deserved on Christ his Son, God preserved his Truth inviolable, and fully declared his Justice against Sin, and magnified his Honour, Wisdom, and Holiness much more, than if his Law had been executed. But if God had absolutely dispensed with his injur'd Law, without any Satisfaction, he must have cast a blemish on his Truth and Justice, and exposed
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his Authority to contempt, and given also Encouragement to Men to transgress again upon hope of Impunity. And therefore God sent Christ to be a Propitiation for our Sins, that he might, without any Prejudice to his Justice, Truth or Holiness, justify and save us on our Faith and sincere Obedience.

THE Duties required of us in answer to the Satisfaction which Christ hath made for our Sins, are these two.

First, IF Christ hath satisfied for our Sins, then we should forsake them and practise Holiness. The End for which *Christ gave himself for us was to redeem us from all iniquity, and to make us zealous of good works, Tit. ii. 14.* And unless we repent of our Sins, and live unto Christ, we are not capable of enjoying the Benefits which he hath purchased. For Christ hath not so procured Salvation for us, that we need not labour to obtain it: but we our selves must work out our own Salvation. For Christ came not to free us from Duty, but to oblige us the more to perform it, *And he bore our sins* (that is, the Punishment due to our Sins) *in his own body on the tree, that we being dead to sin, should live unto righteousness, 1 Pet. ii. 24.* And unless we amend our ways, and obey Christ, we are likely to receive no Benefit from him.

Secondly, IF Christ hath satisfied for our Sins, then we should rely on his Merits for Pardon of Sins and Salvation, when we are obedient to his Laws. There is none absolutely excluded from God's Mercy in Christ: But *whosoever believeth in Christ shall receive remission of sins through his name, Act. x. 43.* For pardon of Sins and Salvation, which Christ hath purchased, are offered
unto

unto all on condition of Faith and Holiness. And seeing Christ came to save all without exception, who believe in him, and obey him, then we have firm ground to rely on his Merits for Salvation, when we are become new Creatures. But without Faith and Obedience to the Gospel, all which Christ hath done and suffered for us will avail us nothing. For he came to save Sinners only on condition that they turn from their Sins and live unto him.

II. THE second Part of Christ's Priestly Office, is the making Intercession unto the Father in Heaven on our behalf. As the Priests under the Law were ordained to offer Sacrifices for Sins, and to pray unto God for the People : So Christ having offered one Sacrifice for Sins, *entered into heaven it self, now to appear in the presence of God for us, Heb. ix. 24.* The offering himself a Sacrifice for Sins fitted him for the Office of Intercessor. And he is our Advocate with the Father, because he is the Propitiation for our Sins, *1 Joh. ii. 1, 2.* For he intercedeth for us by vertue of his Merits. And God is well-pleased with his Mediation, and bestoweth the Blessings on us which he desireth.

AND this *Office of Intercession* is peculiar to Christ, because he alone hath reconciled us unto God by his Death, and purchased for us all Graces and Blessings. For *there is one mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5.* The Holy Spirit doth not intercede for us as Mediator : But when he is said to make Intercession for us, *Rom. viii. 26, 27.* thereby is meant, that he stirreth up good Motions in our Hearts, and

helpeth our Infirmities, and enableth us to pray with zeal and fervency.

AND the holy Angels and glorified Saints are no way capable to be Mediators of Intercession between God and us. For they know not the Desires of our Hearts, nor can they make God propitious to us by their Merits. And having no Merits to plead on our behalf, they cannot appease God's Wrath against us by their Prayers.

BUT Christ alone is our Intercessor with God; he alone standeth in the Breach, and maketh Peace between God and us by his Mediation: And he alone presenteth our Sacrifices of Praise and Prayer, with other good Works, before the Throne of Grace, that for his sake they may be accepted and rewarded.

OUR Duty answerable to Christ's Intercession is, *To come unto God by Christ.* For *Christ is the way, the truth, and the life: No man cometh unto the Father, but by him,* Joh. xiv. 6. And no work that we do is pleasing to God, but through Christ. And if we come unto God by Christ, he will kindly receive us, and accept and reward our Service. For *whatsoever we ask the Father in the Son's name, he will give it us,* Joh. xvi. 23. But without Christ there is no coming near God; neither would God regard our best Works, if it were not for Christ's Mediation. It is great presumption for us sinful Creatures to go alone to our offended Maker. And 'tis a meer Folly as well as Idolatry to make Saints and Angels our Mediators with God, since Christ alone is ordained of God to be our Mediator, and he is sufficient, without any other, to intercede for us with God. And God is ready upon the
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Mediation of Christ to hear and help us, when we pray unto him : And therefore let us go immediately unto God in the Name of Christ, that we may obtain Mercy and find Grace to help in time of need.



CHAP. IX.

Of Universal REDEMPTION.

THE Satisfaction which Christ hath made to the Justice of God, being explained in the former Chapter, it will be requisite here to shew for whom he made Satisfaction. And the Persons for whom Christ satisfied and paid the Price of Redemption, are *all Mankind*. For God sent not his Son into the world to condemn the world ; but that the world through him might be saved, Joh. iii. 17. And whosoever, without exception, that believes and obeys the Gospel of Christ, shall be justified and saved by his Merits. For God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness is accepted with him, Act. x. 34, 35. So that *all Men* are redeemed by the Death and Merits of Christ in this Sense, that they are restored to a Possibility of obtaining Salvation, and nothing can hinder them from enjoying it, but their own wilful Wickedness.

BUT the special Benefits of Redemption, as *Pardon of Sins, Peace with God, and Life eternal*, do not actually belong to *all Men*; but they are limited to the Faithful. And none but such as are new Creatures, and persevere in the Obedience of Faith shall enjoy those *Benefits*. For though Christ died for all; yet the blessed Fruits of his Death are conferred only on the Faithful. And they only who believe in Christ, and walk according to the Rule of the Gospel, shall be accepted with God for Christ's sake, and obtain Remission of Sins and eternal Salvation. For Christ came to save Sinners only on condition that they turn from their Sins, and live in Obedience to him. And unless we perform this Condition, 'tis in vain for us to expect the Benefits, which Christ hath purchased for us. But notwithstanding that Satisfaction, which Christ hath made for Sins, if Men do not repent of their Sins, and obey the Gospel, they may not only be in justice condemned, but they are worthy of the greater Condemnation.

So that Christ is a *Special and Actual Saviour* of the Faithful only, in that he conferreth on them the Benefits of Redemption: And he is a *General and Conditional Saviour* of *all Men*, in that he hath satisfied for their Sins, and restored them all to such a Capacity of Salvation, that they may attain it, if they were diligent to do their Duty. For Christ hath done all things needful on his Part to redeem *all Men* from Sin and Death; and none is left under an absolute Necessity of perishing: But every Man that comes in to the Obedience of Christ, hath sure ground to rely on his Merits for pardon of Sins and Salvation.

AND the Redemption of *all Men* in this sense is clearly delivered in the Gospel, as the prime Doctrine of Christianity. The Goodness of God towards Men is such, that he desires their Good and Happiness, and not their Destruction. *For God will have all men to be saved, 1 Tim. ii. 4. And he is not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.* And he hath sworn by himself *that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live, Ezek. xxxiii. 11.* And as God will have all Men to be saved, and desireth the Destruction of none : So he sent Christ into the World to redeem all Men, that they might be in a capacity to obtain Salvation. For when the World was estranged from God by wicked Works, then was *God in Christ reconciling the world to himself, 2 Cor. v. 19.* And the Merits of Christ being of infinite value, were sufficient to redeem all Men, as well as a few, if God so pleased. And sure God, who is infinite in Mercy, and desireth the Salvation of all Men, was very willing to accept a Ransom for all, and to restore them to a Possibility of obtaining Salvation. And God hath plainly declared in his written Word, that he intended by the Death and Merits of Christ the Redemption of *all Men.* *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved, Joh. iii. 16, 17.* And Christ assumed the Nature of Man, not to destroy any Man ; but *he came to seek and save that which was lost, Luk. xix. 20.* And he was made *under the law to redeem them that were under the law,*

Gal. iv. 4, 5. But all Men were under the Law, and lost by Transgression; and therefore Christ came to redeem and save all Men. Nay, 'tis expressly said, that *Christ gave himself a ransom for all*, 1 Tim. ii. 6. and *that he died for all*, 2 Cor. v. 15. and *that he tasted death for every man*, Heb. ii. 9. And *he is the propitiation for our sins* (who are faithful Christians) *and not for ours only, but also for the sins of the whole world*, that is, all Mankind, 1 Joh. ii. 2. So that the Merits of Christ are not only sufficient to save all Men, but they were also intended by God for the Redemption all.

AND this Doctrine of *Universal Redemption*, thus plainly delivered in Holy Scripture, tendeth most to the Glory of God, and to the Advancement of Piety among Men. For God, by sending Christ to redeem all Men, hath sufficiently declared the Greatness of his Love, and the exceeding Riches of his Mercy and Goodness, which by a particular Redemption he could not have so fully magnified. And if Christ hath paid a Ransom for all, and God, for Christ's sake, offereth Happiness to all on condition of Holiness, then every one that turns from his Sins unto God, and practiseth Holiness in his Fear, hath sure ground to hope for Happiness. And he that hath this Hope, hath sufficient encouragement to endeavour the best he can to serve and please God in newness of Life. Nay, if all Men be restored by Christ to a Capacity of obtaining Salvation, then every Man that perisheth is the cause of his own Ruin, and no Aspersions can be cast on God's Mercy or Justice for it. For when God hath done all things needful on his part to save Men, and they will not be saved,

saved, he hath evidently shewed his Mercy towards them, and he may justly upbraid them with their great Ingratitude and Wickedness against him. And when Men may, if they would endeavour, escape Destruction, they are most worthy to suffer it, if they continue obstinate in their Sins; and none can they blame but themselves for their Wretchedness.

BUT if the greatest part of Mankind were not redeemed by Christ, then they would be much damnified by his coming in the Flesh. For heavier Punishment is threatened under the Gospel, than under the Law, against impenitent Sinners. And if many were not redeemed by Christ, then he would be a direct Occasion of their greater Condemnation: And so it had been much better for them, that he had never come. But sure Christ's coming in the Flesh is a just Ground of Joy to all Men, and the Cause of Destruction to none. True it is, many Men by their own default abuse the Grace of the Gospel to their greater Destruction, because they neglect so great Salvation, which Christ hath purchased for them. But the primary End of Christ's coming in the Flesh, was to do good to all Men, and to hurt none. And consequently Christ came to redeem all Men, otherwise he would not be the Cause of Joy, but the unavoidable Cause of greater Sorrow and Ruin to the generality of Men. For all those for whom Christ died not, cannot possibly be saved. And all that are not saved, if they hear the Gospel, do sin against the Gospel. And the Vengeance due to such Sin is greater than that which was threatened by the Law.

NAY, if most Men were not redeemed by Christ, but absolutely excluded from having any Benefit by him, then there would be no encouragement for them to take any pains in a Course of Godliness and Virtue. For though they should endeavour as much as they are able to avoid Evil and do Good ; yet they could have no hope of Salvation, if Christ came not to save them upon any terms. And they that have no hope of Salvation, if they should endeavour never so much to obtain it, can have no encouragement to Godliness. For who can have any heart to practise Piety, that hath no hope to avoid eternal Misery ? So that the Doctrine of particular Redemption, in its own nature, tendeth to the hindrance of Godliness, in that it takes away all Hope and Encouragement from most Men. For if a very small number of Men be redeemed by Christ, who can be assured, upon firm ground, that he is of that Number ? And they that are not redeemed, cannot possibly be saved, because no Salvation is purchased for them. And they that must needs perish, though they should labour hard to be saved, will be apt to conclude that it is best to indulge their Lusts, and to take their Pleasure while they may.

BUT seeing *all Men* are redeemed by Christ, and set in a Way to obtain Salvation, there is sufficient Hope and Encouragement for every Man to be diligent in well-doing. For *whosoever believeth in Christ shall not perish, but have eternal life, Joh. iii. 15.* And *when the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive, Ezek. xviii. 27.* But if we continue wilfully in wicked Ways, after all the Helps and Encourage-

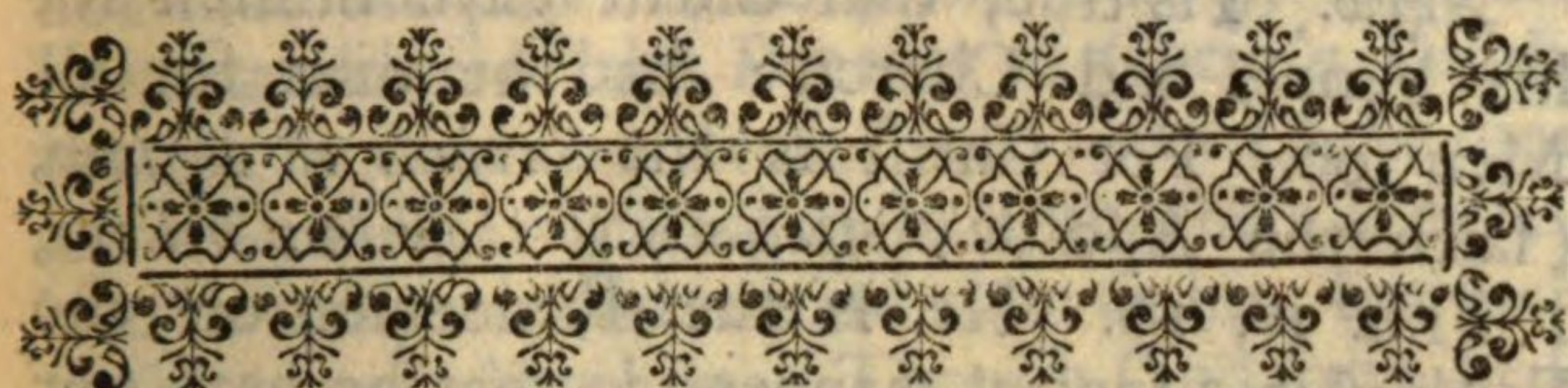
Encouragements which we have received to become holy, we render our selves incapable of enjoying Salvation. For Salvation is not absolutely purchased for us, though we live after our own ungodly Lusts ; but we must repent of our Sins, and live unto Christ in order to be saved by him.

AND the only Cause that many Men do not obtain Salvation is, not because it is not on any account purchased for them, but because they do not seek it as they ought. For 'tis not any want of Love in God towards Men, nor any deficiency in Christ's Merits, but only their wilful Continuance in Sin, that draws Destruction on them. Though God be merciful, and of his Mercy in Christ intended the Happiness of all Men : Yet divers are so unmerciful to themselves, that they will not take the Pains to be happy : Though Christ hath conditionally purchased Life for all ; yet *many will not come to him, that they might have life*, Joh. v. 40. And because many Men will not endeavour to be saved, but reject the Counsel of God against themselves, therefore they miss Salvation, which Christ hath purchased for them : For this is not the Condemnation that Christ did not pay a Ransom for all Men, or that God did not intend the Redemption of all Men by that Ransom : But *this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil*, Joh. iii. 19.

AND this Doctrine of Universal Redemption is no private Opinion, but the publick Doctrine of our Church of *England* ; as may be gathered from several places in her Liturgy. So in the *General Confession* we are required to pray that
God

God would restore them that are penitent; “According to his promises declared unto mankind in Christ Jesu our Lord.” And in the General Thanksgiving, we are to praise God for all his Blessings: “But above all, for his inestimable love, in the redemption of the world, by our Lord Jesus Christ.” And in the beginning of the Litany, “God the Son is acknowledged to be the Redeemer of the world.” And in the Prayer of Consecration, at the Celebration of the Sacrament, Christ is said to have “made on the Cross (by one Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.” And in the Catechism we are taught to believe “in God the Son, who hath redeemed us, and all Mankind.” And therefore it is evident, that our Church holdeth the Doctrine of Universal Redemption.





C H A P. X.

OBJECTIONS against UNIVERSAL
REDEMPTION answered.

THOUGH the Doctrine of *Universal Redemption* be clearly delivered in the Holy Scripture, as the great Ground of our Hope and Comfort: Yet it is mightily opposed and cried down by many, as if it were as contrary to Christianity, as it is to their darling Opinions. And therefore to convince Gainsayers, and to confirm the Truth of this Doctrine more fully, it will be necessary to propose and answer the principal Objections made against it.

1. *The first Objection against Universal Redemption is this: "The Holy Scripture seems to restrain the Redemption purchased by Christ to his People and Church. For it is said, that Christ came to save his people from their sins, Matth. i. 21. And he gave himself for his Church, Eph. v. 25. But the Wicked are not the People and Church of Christ: Therefore he gave not himself for the Wicked."*

Answ.

Answ. 'Tis true, that Christ gave himself for his People and Church : And he died for all Men too. For Christ is the *Saviour of all men*, (saith the Apostle) *especially of those that believe*, 1 Tim. iv. 10. He is the Redeemer of the Faithful in a special manner, in that he hath not only satisfied for their Sins, but will confer on them the Benefits of Redemption. And he is the Redeemer of all Men, in that he hath paid a Price for their Redemption, and restored them to some Capacity of obtaining Salvation. For Christ hath done sufficient on his part to save all Men. And they that perish, do not perish for want of Redemption purchased for them, but by their own wilful Wickedness. For 'tis expressly said, *that Christ died for the ungodly*, Rom. v. 6. And St. Paul supposeth it to be possible, that some may perish, for whom Christ died, 1 Cor. viii. 11. And St. Peter assureth us, that some shall *deny the Lord that bought them, and bring upon themselves swift destruction*, 2 Pet. ii. 1. And therefore Christ died not only for his People and Church, but for the Wicked also.

2. *The second Objection against Universal Redemption is this :* " *They whom Christ never knew, nor acknowledged for his, are not redeemed by him. But Christ never knew the workers of iniquity*, Matth. vii. 23. *Therefore Christ gave not himself for their Redemption.*"

Answ. Though Christ doth not acknowledge the Wicked for his ; yet he gave himself a Ransom for them. For besides the Ransom paid, there is required of us Faith and Obedience to make us Children of God, and such as he will

acknowledge for his. And because many will not take the pains to obey the Gospel, they are not Partakers of the Benefits of Christ's Death, though he died to redeem them. For Christ died for all Men, without respect to their Works; but he will own and reward none as his, but such as serve and obey him. Though God sent Christ to die for us, and to reconcile us unto himself, while we were yet Sinners and Enemies to him; yet he will not justify and save us, unless we repent of our Sins, and become righteous according to the Gospel.

3. *The third Objection against Universal Redemption is this: "If Christ died for all Men, and by his Death satisfied for their Sins, then none could in Justice be condemned; because it will not stand with Justice to impute the Sins of any to their Condemnation, for which Christ hath fully satisfied."*

Answ. THAT Satisfaction, which Christ made to Divine Justice for our Sins, was made unto this end, that God might with safety to his Justice actually pardon us on our Repentance. For Remission of Sins is not granted immediately upon the Satisfaction made: But Faith and Repentance are required of us as Conditions to make us capable of Forgiveness. The Sins of the Elect are not actually forgiven, until they be converted, though Christ made Satisfaction for them long before. For it cannot consist with the Wisdom and Justice of God to forgive Men their Sins while they continue in Transgression against him: But we must confess and forsake our Sins in order to obtain Mercy. For God having sent Christ to redeem us from the Curse of the Law only on Condition that we obey the Gospel,
there

there is a Necessity for us to turn from our Sins unto God, and to obey his Will, before we can be delivered from the Curse of the Law.

4. *The fourth Objection against Universal Redemption is this : “ God intended by the Death of Christ
“ the Redemption only of those who attain the End of
“ Christ’s Death. But the Faithful only do attain
“ the End of Christ’s Death, which is Remission of
“ Sins, and eternal Salvation. Therefore God in-
“ tended by the Death of Christ the Redemption only
“ of the Faithful. For God intendeth no End in any
“ of his Acts, but what he attains. And because he
“ doth not attain the End of Redemption in the Wick-
“ ed, therefore he never intended their Redemption.
“ For he that is frustrated of his Design, is either
“ inconstant in his Purposes, or wants Wisdom to
“ contrive things, or Power to effect what he in-
“ tendeth.”*

Answ. THERE is a twofold Act of Will in God; the one *Antecedent*, whereby he worketh Grace in Men, and willeth their Salvation: The other *Consequent*, whereby he purposeth to distribute Rewards or Punishments to Men according to their Works. And what God purposeth by his *Consequent Will*, he doth always attain. But he administreth things concerning Salvation by his *Antecedent Will*, which is not always fulfilled. So God looked for judgment from the Jews, but behold oppression; for righteousness, but behold a cry, Isa. v. 7. So our Saviour professed, that he would often have gathered the Jews, but they would not, Matth. xxiii. 37. And so God intended the Redemption of all Men; and yet all do not enjoy the Benefits of Redemption. For God doth not always attain the End, which he

intendeth on a Condition to be performed by Men. And the reason thereof is plain, because he doth not compel them to be good and happy, but worketh with them in well-doing in a perswasive way by his Grace, which they too often resist.

BUT though all Men do not perform what God requires, nor attain the Blessings which he intendeth for them on condition of Holiness: Yet God is not ignorant of things, nor unable to effect his Designs, nor inconstant in his Purposes, nor wholly frustrated of his Ends intended. For God is not ignorant of some Mens Obstinacy in wicked Ways, when he promiseth them Mercy on condition of Amendment. But he offers Happiness to them, when he knows that they will neglect and despise it, that so he may satisfy his Love, Mercy and Goodness towards them: For his Prescience of things to come doth not make him unmerciful.

NEITHER is God therefore unable to effect his Design; because many, to whom he promiseth Salvation on condition of Holiness, do not obtain it. For God doth not absolutely intend to save Men without their own Endeavour; nor doth he use his utmost Power to convert them. And therefore if they are not converted by his Grace, which is sufficient to convert them, he cannot be said to be impotent.

NOR is God inconstant in his Purposes, though he doth not save all to whom he offereth Salvation. For he never intended to make Men holy against their Wills, nor to confer Salvation on them, unless they are holy. And therefore when Men refuse to do what God requires in order to obtain Salvation, he cannot be said to be inconstant in not granting it. NOR

NOR is God wholly frustrated of his Ends by intending Happiness to some Men, which they, through their own default, do not enjoy. For he never intended to save them without Holiness. And therefore though wicked Men are not saved, yet God is not frustrated of his End.

BUT God, by offering pardon of Sins and Salvation to all Men, on condition of Holiness, hath declared and satisfied his great Love and Mercy towards them, and left them wholly without excuse ; which are his prime and great *Ends*. And if Men refuse Happiness on God's Terms, he hath another *Secondary End*, even to be glorified in their Destruction. And this is the Purpose of his *Consequent Will*, which is always fulfilled. And therefore 'tis no way unbecoming God to intend through Christ the Redemption of many Men, who through their own default do not attain the End of Redemption.

5. *The fifth Objection against Universal Redemption is this : " If Christ died for all and singular Men, " then he died also for those who were cast into Hell " before he suffered. But the Consequence is false and " most absurd : For there is no Redemption from " Hell."*

Answ. CHRIST did not die for all Men on such Terms, that all Men in every State, whether living or dead, should be in a capacity of obtaining Salvation : Nor did he intend to free those from Hell, who were departed this Life in Infidelity and Impenitency. But Christ from Eternity was ordained to be a Ransom for the Redemption of all Men : And his Sacrifice was intended for the benefit of those that lived before his coming, as well as of them that lived since

since his suffering. For all that lived before Christ's coming in the Flesh, were, while they lived, in a Capacity of Salvation by Christ to come. And if those Persons, who were condemned before Christ's coming, had believed and repented while the Day of Grace lasted, they had not perished: For they did not perish because no Redemption was intended for them by Christ to come, but because while they lived they would not forsake their Sins, and lead an holy Life. The Necessity of perishing was taken away by Christ, no less to those while they lived, than to such as live since his Passion. And the Cause that some perished formerly, and others now, is the very same. For if Men that now live do depart this Life without Faith and Repentance, they shall be condemned, notwithstanding the Price paid for them by the Death of Christ. And when once they are condemned, and cast into Hell, there is no hope of deliverance for them.

AND if the Objection were of any force, the Redemption of the Faithful, who died before Christ's coming in the Flesh, could not be defended without Absurdity. For it seems absurd, that Christ should pay a Ransom for those who were freed before, and exalted unto Glory. But the truth is, that all the Faithful, who died before Christ's coming, were saved by vertue of his Death to come. And the Wicked, that were condemned before Christ's coming, had, while they lived, a Possibility of obtaining Salvation by Christ to come.

6. *The sixth Objection against Universal Redemption is this: "That Doctrine which is apt to tempt worldly*

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“ *Men to Presumption is not true : But Universal*
 “ *Redemption is apt to tempt worldly Men to Pre-*
 “ *sumption. For if all Men are redeemed, what*
 “ *should hinder them from Salvation ? And when*
 “ *worldly Men are perswaded that they shall be*
 “ *saved, because they are redeemed, they will be ready*
 “ *to presume of Happiness without Holiness : And*
 “ *therefore Universal Redemption, which is apt to*
 “ *tempt worldly Men to Presumption, is not true.*”

Answ. THE DOCTRINE of Universal Redemption giveth sound Hope and Encouragement to all Men to turn from their Sins, and become holy : But it administreth no direct Occasion to any Man to hope for Happiness, while he continues in his Sins. For Redemption is purchased by Christ for all Men, that none may despair of Mercy : But the blessed Fruits of Christ's Death are offered only on Condition of Faith and good Life, without which none may expect Salvation : For all are not saved for whom Christ paid a Ransom. But though Christ be able and willing to save all that come to him ; yet many wilfully destroy themselves by their Unbelief and Disobedience. For though Christ by his Death hath paid the Price of Redemption for all : Yet no Man may conclude that Remission of Sins and Salvation belongs to him, until he repents and believes ; because those Benefits are promised only on that Condition. And no wicked Man may presume that he shall be saved, because he is redeemed, or put into a Capacity of obtaining Salvation by the Death of Christ. For *Christ died for the ungodly, Rom. v. 6.* yet he will not save the ungodly. But *he is the author of eternal salvation unto all them that obey him, Heb. v. 9.*



C H A P. XI.

Of CHRIST's KINGLY OFFICE.

THE Kingly Office of Christ consists in governing his Church, and in subduing and destroying his Enemies. When Christ, as a Priest, had offered up himself a Sacrifice for Sins, and purchased eternal Redemption for us, God highly exalted him, and made him our Lord and King, giving him all Power in Heaven and Earth : And he reigneth over all as he sitteth at God's right Hand in Heaven. For Christ is a Spiritual and no Temporal Prince, nor shall he reign with his Saints on Earth in worldly Pomp and Glory. But Heaven is the Seat of his Empire, and his Kingdom is erected in the Hearts of his People ; and he ruleth his Subjects with his Word and Holy Spirit, and administreth his Government by spiritual Means, or by such as tend to spiritual Ends.

THE Parts of Christ's Kingly Office are two ; the one respecteth his People, the other his Enemies.

I. THE First part of Christ's Kingly Office, which respecteth his People, consisteth in assisting, governing, and protecting them in the way of

Salvation, and in rewarding their Obedience. As Christ our King hath given us the new Law of the Gospel, whereby he governs: So he enableth us by his Grace to obey this Law, and ruleth and keepeth us by his Holy Spirit in well-doing. And if we are diligent to improve his Grace, he will by degrees *make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight*, Heb. xiii. 21. And as a King he also protecteth and defendeth us from Evils, which otherwise we could not avoid. And though sometimes he suffereth us to be tempted; yet *he will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it*, 1 Cor. x. 13. And if we resist Temptations, and continue in Obedience to Christ our King, he will exalt us unto his heavenly Kingdom. For Christ hath promised to reward all that are his obedient Subjects. And after we have fought his Battels against Sin and Satan, and have finished our Course in Holiness, he will give us the Crown of Life.

THE Duty required of us in answer to this Part of Christ's Kingly Office is, *To submit to his government, and be willing that he shall reign over us.* As Christ is made our Lord and King, that he may rule in our Hearts, and confer on us the Benefits which he hath purchased: So we must be obedient to him, and glorifie his Name, in order to obtain those Benefits. And unless we subdue our Lusts, and become Subjects to Christ, we shall reap no Profit from him. But if we would have him to be our Saviour, we must honour him as our King, and yield our selves up to be governed by him. And since he hath promised

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mised to reward our Obedience, 'tis our Interest, as well as Duty, to do what he commands : But if we obey the Lusts of our Flesh, and turn Rebels against Christ, we are guilty of great Ingratitude, as well as Disloyalty. And we cannot in reason hope to escape Vengeance if we continue in Rebellion against him.

II. THE second Part of Christ's Kingly Office, which respecteth his Enemies, consists in restraining and destroying them. And Christ, as a King, over-ruleth the Power and Malice of his Enemies, and doth not suffer them to do what Mischief they please, but limiteth their Violence, and will at length put them all under his Feet. The Enemies of Christ are either *Temporal* or *Spiritual*.

THE *Temporal Enemies* of Christ are those which visibly resist his Government. And of this sort were the *Jews* and *Heathen Romans*, whom Christ vanquished by his Regal Power. And those ungodly Men also, who profess Christ in Words, but deny him in Works, are Rebels against him ; and as such shall be brought forth, and slain before him.

THE *Spiritual Enemies* of Christ are those which invisibly oppose his Dominion, and set up a Kingdom of their own against the Kingdom of Christ. Such are these three, *Sin*, *Satan*, and *Death*. And all these Christ will in due time destroy, and abolish their Power and Dominion in reference to the Faithful.

THE Guilt and Dominion of *Sin* is taken away by Christ to the Faithful. For *Christ hath washed us from our sins in his own blood*, Rev. i. 5. And by the Power of his Spirit he will sanctifie

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us wholly, and preserve us blameless unto the End, *1 Thes. v. 23.* But in the Reprobates the Dominion of Sin shall never be destroyed, nor the Guilt thereof remitted.

THE Power of *Satan* also shall be destroyed by Christ in respect to the Faithful. For Christ *by his death hath destroyed him that had the power of death, that is, the devil, Heb. ii. 14.* And they that are obedient Subjects of Christ, are no longer under the Dominion of Satan. But the Wicked and Impenitent are led Captive by Satan at his Pleasure, and are subject to his Power.

AND the Dominion of *Death* likewise shall at last be destroyed by Christ. For Death in the End shall be vanquished and swallowed up in Victory, *1 Cor. xv. 26, 54.* When the Faithful shall be raised from the Dead, they shall die no more; Death shall no more have Dominion over them. But Death to the Wicked shall be rather improved than destroyed. For though they shall be raised from the Dead, yet they shall arise unto Shame and everlasting Contempt, which will be far worse than temporal Death.

OUR Duty, answerable to this Part of Christ's Kingly Office, is, *To trust and depend on him for Help and Protection in Distress.* When we walk in the Way which Christ hath prescribed, we have good ground to hope that he will save us from our Enemies. And if Christ be for us, who can be against us? For Christ, who is Lord over all, is able and willing to relieve us in Tribulation, and to deliver us from it: And if we obey his Will, and rely on his Power and Goodness, he will defend us in all temporal Dangers, and free us from the Power of our spiritual Enemies. And therefore let us cleave unto Christ, and continue

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constant in his Service, and then we may be confident, that he will bless us, and preserve us from the Evil in the World, and keep us by his Power unto Salvation.



CHAP. XII.

Of CHRIST's HUMILIATION; Of CHRIST's INCARNATION.

A**F****T****E****R** the Explication of the Offices of Christ, the *States* wherein he executed his Offices fitly follow. The States of Christ the Mediator are Two: The one of *Humiliation*, the other of *Exaltation*.

T**H****E** *State* of Christ's *Humiliation* was that low Condition, wherein, for our sakes, he humbled himself to be made Man, and became obedient unto Death, and was buried, and continued under the Power of Death until the third Day. This *State* agrees to the Person of Christ according to his Human Nature. The Person of Christ was humbled, in that he made himself of no Reputation, and took upon him the Nature of Man; and in that Nature suffered and died to satisfy the Justice of God for our Sins. And according to his Humane Nature, Christ humbled himself by assuming the common Infirmities belonging to the Nature of Man, and by enduring

those Miseries and Punishments which were due unto us for Sin. But according to his Divine Nature, Christ was not properly humbled ; for the Divine Nature is not subject to any suffering. Nor doth the Holy Scripture attribute any Humiliation to the Divine Nature of Christ, but only to his Person according to his Humane Nature.

THE *State of Christ's Humiliation* consists of four Degrees. I. *His Incarnation.* II. *Sufferings.* III. *Burial.* IV. *Descent into Hell.*

THE first Degree of Christ's Humiliation was his *Incarnation.* The Son of God, who is equal with the Father in all Perfections, was made true Man, like unto us. For *when the fulness of time was come, God sent forth his son made of a woman,* Gal. iv. 4. And Christ the Son of God was incarnate in an extraordinary way, being conceived by the Holy Ghost, and born of a pure Virgin. The Parts of Christ's *Incarnation* are these two. I. *His Conception.* II. *His Birth.*

I. THE first Part of Christ's Incarnation was his *Conception* ; wherein he was made Man by the wonderful Virtue and Power of the Holy Ghost, of the Substance of the Blessed Virgin, without any Sin and Impurity. Though Christ was made Man, like unto us, yet he was not made after that manner as we are by Generation, but by the miraculous Operation of the Holy Ghost, whereby the Blessed Virgin *Mary* was enabled above Nature to conceive him. The Virgin could not naturally conceive Christ of her self ; nor did the Holy Ghost conceive him without the Virgin. But by the special Power and Benediction

diction of the Holy Ghost, he was conceived of the Substance of the Virgin. For Christ took Flesh of the Substance of his Mother; and he brought not down Flesh from Heaven: He is called *the Lord from Heaven*, 1 Cor. xv. 47. because as God he came down from Heaven, or because his Humane Nature was endued with celestial Gifts and Qualities.

AND as Christ was conceived by the wonderful Power of the Holy Ghost above the Course of Nature, so he was conceived without any Sin. For he assumed the Substance of the Manhood without the Guilt and Corruption. And *such an High-priest became us, who is holy, harmless, undefiled, and separate from sinners*, Heb. vii. 26. For if the Humane Nature of Christ had been defiled with Sin, it could not have been united unto the Divinity, which is infinite in Purity. Nor could Christ have saved others, if himself had not been innocent and holy. But because he came to satisfy for Sin, and to save us, he was free from all Guilt and Corruption in himself, and he did no Sin, neither was Guile found in his Mouth, 2 Cor. v. 21. 1 Pet. ii. 22.

AND if Christ was conceived by the Holy Ghost without Sin, then we should purify ourselves, and become holy, that Christ may be formed in us. For Christ cannot be conceived but in pure virgin Hearts, which are not defiled with the Pollution of the World, and the sinful Lusts of the Flesh. And unless we cleanse ourselves from Sin, we cannot be united unto Christ, nor have Communion with him. *For he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him*, 1 Joh. iii.

II. THE second Part of Christ's Incarnation was his *Birth*; which was wonderful and extraordinary, both in respect of the *Person*, of whom he was born, and in respect of the *Condition* in which he was born, and also in respect of the *Manifestation* of his Birth.

I. THE *Person*, of whom Christ was born, was the blessed Virgin *Mary* of the Tribe of *Judah*, descended from *David*. As Christ was conceived by the Holy Ghost, of the Substance of a pure Virgin; so she continuing in her Virginity, brought him forth as her first born Son. For it was foretold that the *Messias* should be conceived and born of an unspotted Virgin. *Isa. vii. 14. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.* And according to this Prophecy, our Lord *Jesus* was born of a pure Virgin. *And that holy thing, which was born of her, is the Son of God, Luke i. 35.*

AND Christ was born of such a Virgin, as was of the Tribe of *Judah* descended from *David*. For God swore with an oath to *David*, that of the fruit of his body he would raise up Christ to sit on his throne, *Psal. cxxxv. 11. Act. ii. 30.* And accordingly *Jesus*, who we believe to be the *Messias*, was made of the seed of *David* according to the flesh, *Rom. i. 3.* And he was born in the City of *David*, which was called *Bethlehem*, even as the Prophet *Micah* had foretold, *Mic. v. 2.* For *Mary* his Virgin Mother, and *Joseph* also his reputed Father, were of the House and Lineage of *David*. And though they lived in *Nazareth* of *Galilee*, yet by reason of the Tax imposed by *Augustus Caesar*, they went to their own City *Bethlehem*, where *Jesus* our Saviour was born, *Luk. ii. 4, 5, 6, 7.*

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AND though no more be needful to the Mystery of Christ's Incarnation, but that his Mother was a Virgin when she brought him forth : Yet the Christian Church, in all Ages, hath believed that she continued always a Virgin. For though there is mention made of the Brethren of our Lord, *Joh. ii. 12. Matth. xii. 46.* Yet those were not the Sons of his Mother, but of his Mother's Sister. And they are called his Brethren, according to the *Hebrew Phrase*, which includeth Cousin-germans under the Name of Brethren.

2. AND as the Birth of Christ was mysterious, in that he was born of a pure Virgin : So it was extraordinary in respect of the *Condition*, in which he was born. Though he was the King of Glory ; yet he made himself of no Reputation, and took upon him the Form of a Servant, and was ushered into the World with divers Circumstances of more than ordinary Meanness and Humility. For he was brought forth in a Stable among Beasts that perish, and laid in a Manger for want of better Accommodations. *Though he was rich ; yet for our sakes he became poor, that we through his poverty might be rich, 2 Cor. viii. 9.* He could indeed have come with external Power and Glory, as a Royal Messias, such as the Jews expected : But this was not suitable to the end of his coming, which was to reform the World upon Principles of Reason, and to approve his Religion to the Consciences of Men. And this could not be done, but in a way of Humility, Innocence, and Patience. And therefore Christ came in a mean Estate, and patiently endured many Evils for doing good, that he might demonstrate the Truth of his Religion, and
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leave us an Example, that we should follow his Steps.

3. BUT though the Birth of *Jesus*, the Prince Messias, was destitute of worldly Pomp and Splendour, which usually adorn the Birth of Princes : Yet his Humility was made glorious with Presages and Signs from Heaven. For the Nativity of Christ being so great a Benefit to Mankind, was wonderfully made manifest divers ways to Persons of several Conditions.

THE *First Manifestation* of Christ was made to the Shepherds by the Ministry of an Angel. For as certain Shepherds near *Bethlehem* were keeping watch over their flocks by night, so the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, fear not : For behold I bring you good tidings of great joy, which shall be to all people : For unto you is born this day in the city of *David* a Saviour, which is Christ the Lord, Luk. ii. 8, 9, 10, 11. But lest the Shepherds should mistake this young Prince, the Angel gave them a Sign, whereby they might know him, namely, that they should find the babe wrapt in swadling clothes, lying in a manger, Luk. ii. 12. And so far were the Angels from envying the Dignity and Happiness of Men, procured by the Birth of Christ, that they rejoyced for it, praising God, and saying, *Glory be to God in the highest, and on earth peace, good will towards men*, Luk. ii. 13, 14.

THE *Second Manifestation* of Christ was made by the Revelation of the Holy Spirit unto *Simeon* and *Anna*. For when the Holy Child *Jesus* was brought to *Jerusalem* to be presented unto the Lord, *Simeon* a just and devout Man, and a great Doctor among the Jews (to whom it was re-
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vealed that he should see the Messias before his Death) coming by the Motion and Direction of the Holy Spirit into the Temple, publicly professed *Jesus* be the Christ and Saviour of the World, *a light to enlighten the Gentiles, and the Glory of Israel*, Luk. ii. 22, to 36. And *Anna* also, a Prophetess, at the same time coming into the Temple, testified that *Jesus* was the Christ, Luk. ii. 36, 37, 38.

The *Third Manifestation* of Christ was made to the *Gentiles* by a Sign from Heaven, even a miraculous Star. For by a special Order of Providence, the Parents of the Holy *Jesus* coming with him to *Bethlehem*, some time after his Presentation in the Temple, while he was there, certain *wise Men* skilled in Astrology, and 'tis probable petty Kings of *Arabia*, being led by the Conduct of a glorious Star, came thither to seek him, and found him out; and falling down and worshipping him, they presented to him Gifts, Gold Frankincense and Myrrh, *Matth.* ii. 10, 11.

THE Duties which we are to perform in reference to the *Birth* of Christ are these three.

First, THE Birth of Christ obligeth us to admire and magnifie God's Love and Mercy. The Goodness of God towards us was herein manifested, because that God sent his only begotten Son into the world, that we might live through him, 1 Joh. iv. 9. For God commendeth his Love towards us, in that while we were yet Enemies to him, he sent his Son to be made Man for our Redemption. And what could God do more for us, than give his own Son for us? And what greater Kindness could Christ shew us than this, that he assumed our Nature, and therein suffered to satisfy for our Sins? If God had not took Compassion of us

us when we were subject to his Wrath, it had been better for us that we had never been. And if Christ had not come in our Flesh, to redeem us from the Curse, we had perished eternally without remedy. And how much are we bound to praise God, and to shew our selves thankful to him for his Goodness, in sending Christ to be born for us? The least Kindness that God doth us, deserveth Praise and Thanksgiving: And much more then should we render him the Honour due unto his Name for the greatest of his Mercies, the giving his own Son for us.

Secondly, THE Birth of Christ is a matter of such Joy and Benefit to us, that it engageth us to rejoyce for it, and to solemnize it with Acts of Praise and Devotion unto the Glory of God. If Christ had not been made Man, we had still been Children of Wrath in the Gall of Bitterness. But Christ taking on him the Nature of Man, hath made Peace between God and Men, and opened the way of Life. And what can we do less to testifie our Joy and Gratitude for Christ's Incarnation, than to set apart his Birth-Day to God's Service, and to keep it holy to the Lord? If the Angels so much rejoyced for the Birth of Christ, how much more ought we to rejoyce, seeing unto us he is born a Prince and Saviour? For we are highly obliged to glorifie God for Christ's Incarnation: And 'tis our Duty to keep it in remembrance, and to express our Joy and Gratitude for it. And the best way to commemorate the Time of our Saviour's Birth, is to celebrate it with spiritual Joy, and with solemn Exercises of Piety and Devotion, and Charity. And outward Joy also, and Feasts of Love, may attend this Solemnity, as the less principal Parts,

Parts, if they be restrained within the Bounds of Piety and Moderation, and be used as Means to increase Charity, and advance Religion. But if we observe the Time of Christ's Birth with Excess and Intemperance, we abuse and mock Christ, when we pretend to honour him.

Thirdly, IF Christ was born of the Blessed Virgin *Mary*, then we ought to honour her as the Mother of Christ. And the Honour that is due to her, consists in esteeming reverently of her, and in following her Example, and in giving God thanks for making her an Instrument of so great a Blessing to Mankind. But to pray to her for the same Mercies, which we ask of God himself, and to adore her with the Titles of *the Mother of Grace and Mercy*, and the *Queen of Heaven*; these things are rather Idolatry than Christian Piety. For though the Virgin *Mary* be the Mother of Christ in respect of his Humane Nature: Yet she is not a Goddess, but still a Creature. And no Creature must be worshipped as the Creator. Nor doth the Blessed Virgin take any Pleasure in that Honour, whereby God is dishonoured. And sure the Holy Scripture doth no where allow us to worship her, or to make her our Mediatrix with God. But we are commanded to worship God only, and to make our Addresses to him by Christ, who is the sole Mediator between God and us.





CHAP. XIII.

Of CHRIST'S SUFFERINGS.



THE second Degree of Christ's Humiliation was his *Sufferings*. As our blessed Saviour, the eternal Son of God, humbled himself to be made Man : So in his Humane Nature he became obedient unto Sufferings and Death, even the cursed Death of the Cross. *For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, 1 Pet. ii. 18.* And the Sufferings of Christ were foretold by Prophecies, and fore-shadowed by Types. For all the Sacrifices under the Law, and especially the Paschal Lamb, were Figures and Types of Christ's Sufferings, *Heb. x. 1. 1 Cor. v. 7.* The Prophet *Daniel* clearly foretold that the Messiah should be cut off, but not for himself, *Dan. ix. 26.* And *Isaiah*, to shew the Certainty of Christ's Suffering, prophesied of them in such a manner as if they had been past, *Isa. liii. 5, 6. He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all.*

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AND all things which were foretold by the Prophets, and pre-figured by Types concerning Christ's Sufferings, have been accomplished in our Lord *Jesus*. For he was made a Curse for us, and suffered the Punishment, which the Law threatned against us, that he might redeem us from the Curse of the Law. The whole Course of his Life, from his Birth to his Death, was almost a continued suffering: He was born into the World with the greatest Circumstances of Meanness and Poverty. And not long after his Nativity he was persecuted by *Herod*, and his Parents were enforced to flee with him into *Egypt* to save his Life. And so low and mean was his Condition in the World, that he was fain to get his Livelihood in the Sweat of his Brows. And as soon as he was baptized, and began the great Work of Redemption, he was immediately led by the special Direction of the Holy Spirit into the Wilderness, where he continued fasting forty Days; and all that time he was strongly assaulted by Satan, and in all Points tempted like as we are, yet without Sin. And after he had gathered Disciples, and went about preaching the Gospel, and doing good, he was inveighed for his Goodness, despised and rejected of Men, and reviled as a Friend of Publicans and Sinners, an Impostor, and a dangerous Arch-heretick. And the more Miracles he wrought to confirm his Doctrines, and to prove himself to be the *Messias*, he was the more hated and abused, reproached and injured by those whom he came to save.

BUT these Indignities and Injuries, which our Saviour suffered in his Life, are small and light in comparison of those Sufferings which he en-

dured at his Death, which by an *Emphasis* are called his *Passion*. The *Passion* of Christ consisteth of four Parts. I. His *Agony*. II. *Apprehension*. III. *Arraignment*. IV. *Crucifixion and Death*.

I. THE first Part of Christ's *Passion* was his *Agony*. When our Saviour had eaten the Passover with his Apostles, and instituted his holy Supper for a Memorial of his approaching *Passion*, he went forth with them into the Mount of *Olives*; and passing thence into a Garden in *Gethsemane*, he was so bruised with the heavy Wrath of God for the Sins of the World, that he was sore amazed and sorrowful, even unto Death, *Matth.* xxvi. 37. *Mar.* xiv. 33. And the Weight of that Fear, Sorrow, and Astonishment, which lay on his Soul, caused him to fall on his Face, and earnestly intreat his Father, but with Submission to his Will, to deliver him from the Wrath, which he felt and feared; though to bear this, was the very end for which he came into the World, *Matth.* xxvi. 39, 42. But God, who heard his Prayer, would not take away the Cup of his Indignation from him, but sent an Angel from Heaven to support and strengthen his Humane Nature to bear a greater Burden, *Luk.* xxii. 43. And as the measure of his Strength was increased; so was his Sorrow, Anguish, and Astonishment. For such was the *Agony*, which he felt within under the mighty Hand of God, that all his Body began to speak out the Anguish of his Soul, pouring out Sweat, as it were great Drops of Blood falling down to the Ground, *Luk.* xxii. 44.

II. THE second Part of Christ's Passion was his *Apprehension*. As soon as our Saviour's bitter *Agony* was abated, he was apprehended by his malicious Enemies. When the Chief Priests and Rulers of the *Jews* consulted how they might apprehend *Jesus* without Noise, not daring to do it by open Violence, for fear least the People, who took him for a Prophet, should oppose them; *Judas Iscariot* offered to assist them in this black Design, and engaged for thirty Pieces of Silver secretly to betray his Master to them, *Matth.* xxvi. 2, 3, 4, 5. *Luk.* xxii. 1, to 7. And *Judas*, for this purpose, having received a Band of Soldiers and Officers, came to the Place where *Jesus* was, *Joh.* xviii. 3. And *Jesus* knowing all things that should come upon him, went forth and told them that he was the Person whom they sought. And immediately they were stricken down to the Ground by the Word of his Mouth, which was enough to have checked their Fury, and hindred their wicked Enterprizes, *Joh.* xviii. 4, 5. But yet *Judas* drew near unto *Jesus*, and betrayed him into the Hands of his Enemies with a Kiss, an Emblem of Homage and Love, *Matth.* xxvi. 48, 49. And forthwith his Disciples forsook him and fled, *Matth.* xxvi. 56. And when they had bound *Jesus*, they led him to *Annas*, a Man of principal Authority, who enquired of *Jesus* concerning his Disciples and Doctrine. But he answered, that his Doctrine had been publick, and was generally known: For which free Answer, a Servant standing by smote him on the Face, *Joh.* xviii. 13, 19, 20, 21, 22.

III. THE third Part of Christ's Passion was his *Arraignment*, which was two-fold; one before *Caiaphas* the High Priest, the other before *Pontius Pilate* the Roman Governour.

THE *first Arraignment* of Christ was before *Caiaphas* the High Priest. After *Jesus* was examined by *Annas* the same Night he was sent bound unto *Caiaphas*, who was High Priest that Year, *Joh. xviii. 24.* And while he was detained in Expectation of the Council, which was to assemble in the Morning, the Soldiers, who guarded him in the Palace of the High Priest, barbarously mocked and abused him, *Luk. xxii. 63, 64, 65.* And which more increased his Sorrow, he was thrice denied by *Peter*, his own Disciple, with an Oath and Cursing, *Mar. xiv. 66, to 72.* And in the Morning the *Sanhedrim*, or great Council of the *Jews*, consisting of Chief Priests and Rulers of the People assembled together, *Luk. xxii. 66.* And they sought false Witness against *Jesus*, but found nothing that deserved Death, *Matth. xxvi. 59, 60.* Then the High Priest seeing no Crime alledged against him worthy of Death, adjured *Jesus* to tell plainly, whether he was the Christ. And though our Saviour knew his Design to be an Inquisition of Blood, yet because his Hour was come, he professed himself to be the *Messias*, *Matth. xxvi. 63, 64.* Whereupon the High Priest rent his Cloaths, and accused him of Blasphemy, and presently called for Sentence against him. And as it was before agreed, they all condemned him guilty of Death.

THE *second Arraignment* of Christ was before *Pontius Pilate*. As soon as *Jesus* was condemned by

by the Council of the Chief Priests, he was led bound to *Pilate* the *Roman* Governour: Before whom they accused him of these Crimes, That he seduced the People, and forbid to pay Tribute to *Cesar*, and that he was a King, *Luk.* xxiii. 2. And when *Pilate* asked *Jesus* whether he was a King, he answered, That he was indeed a King; but his Kingdom was not of this World; and so he attempted nothing against the *Roman* Government, *Joh.* xviii. 33, 36, 37. And *Pilate* perceiving that he was unjustly prosecuted, gave Testimony that he found nothing worthy of Death in him, *Joh.* xviii. 38.

BUT *Pilate*, instead of releasing *Jesus*, which he was bound to have done, as soon as he understood that he was of *Galilee*, which belonged to *Herod's* Jurisdiction, sent him to be judged by *Herod*, who was at *Jerusalem* at that Time, *Luk.* xxiii. 6, 7. And *Herod* was exceeding glad to see *Jesus*, because he had heard many things of him, and hoped to have seen some Miracle done by him: But missing his Expectation, and being stirred up by the *Jews*, he, with his Men of War, set him at nought, and mocked him; and thinking him worthy of no greater Punishment than Scorn and Derision, araied him like a King in a gorgeous Robe, and sent him again to *Pilate*, *Luk.* xxiii. 8, 9, 10, 11, 15.

AND when *Pilate* had again examined *Jesus*, he declared his Innocency the second time, and offered to release him in honour of the Feast. But the *Jews* preferred a Murderer before him, and by Cry and Clamour required *Jesus* to be crucified, *Joh.* xviii. 38, 39, 40. Then *Pilate*, in some sort to gratifie the *Jews*, caused *Jesus* to be scourged. And the Soldiers who scourged him,

in Derision dressed him like a Mock-king, cloathing him with a Robe of State, putting on his sacred Head a Crown of Thorns, and, instead of a Scepter, a Reed in his Right Hand; and, then they abused him with Scoffs, and spit upon him, and smote him on the Head, *Matth.* xxvii. 27, to 31. And in this Disguise of Contempt *Pilate* brought him forth before the *Jews*, hoping that so sad a Spectacle would appease their Rage and Malice against him, *Joh.* xix. 1, to 6. But nothing below the vilest Death would satisfie their Malice. And *Pilate*, the third time, professed that he found in him nothing worthy of Death, *Joh.* xviii. 6. But when the *Jews* plainly told *Pilate*, that if he did not put *Jesus* to death, he was no Friend to *Cesar*; thereupon *Pilate*, for fear of losing the Favour of *Cesar*, against the Conviction of his own Conscience, condemned *Jesus* to the servile and cursed Death of the Cross.

IV. THE fourth Part of Christ's Passion was his *Crucifixion* and *Death*. When *Pilate* had unjustly condemned our Lord *Jesus* to the Death of the Cross, forthwith the Soldiers took the Scarlet Robe off from him, and put his own Raiment on him, and led him out of the City to crucifie him. And according to the *Roman* Custom in that kind of Death, *Jesus* bore his own Cross: But being wearied with an Agony the Night before, and his Blood and Spirits being spent with Scourging and Blows, he fainted under the Load. And then *Simon* of *Cyrene* was compelled to bear it. And when they had brought *Jesus* to *Golgotha*, the Place of Execution, they stript him of his Garments; which after-
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ward were divided among the Soldiers, according to the Prediction of the Psalmist, *Psal.* xxii. 18. And the Body of *Jesus* being stretched upon the Cross, unto the uttermost Extension of it, his holy Hands and Feet were fast nailed unto it; and above his Head a Tablet was fixt, wherein his Accusation was written, **THIS IS JESUS THE KING OF THE JEWS.** And having thus fastned *Jesus* to the Cross, they raised him up in the View of all, and placed him for the greater Ignomy between two Thieves, who were crucified with him, as if he had been the Chief of Malefactors, *Luk.* xxiii. 33. Then *Jesus*, who came into the World to save Sinners, in great Pity made Intercession for his Murderers, *Luk.* xxiii. 34. *Isa.* liii. 12. And though his Pains were intolerable, yet the Malice of his bloody Enemies was not satisfied, but to increase his Grief, all that stood about him, Scribes, Priests and People, inhumanly derided and reviled him, and both in Words and Gestures expressed all Scorn and Detestation against him, *Matth.* xxvii. 39, to 44. *Psal.* xxii. 7, 8. And one of the Malefactors also, who were crucified with him, railed on him: But the other rebuked his Fellow, and turning to *Jesus*, with a wonderful Faith, professed him to be the Messias; and thereupon received a speedy Promise of Salvation, *Luk.* xxiii. 39, to 44.

AND after this the whole Frame of Nature seemed to be dissolved, because the God of Nature was suffering and dying. For about the sixth Hour with the *Jews*, that is, Twelve of the Clock with us, the Sun it self began to mourn, and contrary to Nature was totally eclipsed, and there was a palpable Darkness over all the Land of

Judaea, and the Countries adjoyning, until the Ninth Hour ; that is Three of the Clock with us in the Afternoon, *Luk. xxiii. 44.* And about that time *Jesus* being over-whelmed with bodily Pains and Torments, and pressed down with the heavy Burden of his Father's Wrath due to our Sins, cried with a loud Voice, saying, *My God, my God, why hast thou forsaken me?* *Matth. xxvii. 46.* And soon after having tasted the Vinegar which was offered to him, and knowing that all the Prophecies concerning his Sufferings were accomplished, he said, *It is finished,* *Joh. xix. 29.* And then bowing his Head, he cried with a loud voice, and said, *Father, into thy hands I commend my Spirit ; and having said thus, he gave up the Ghost,* *Luk. xxiii. 46.* For he was not only fastened to the Cross, but he offered up himself a propitiatory Sacrifice thereon, and died a real Death, his Soul being separated from his Body.

AND as our Lord *Jesus* suffered all these things for our Redemption: So he willingly suffered them, and endured them with Patience. No Man had Power to take away his Life against his Will, *but he laid it down of himself,* *Joh. x. 18.* And he was even straitned, 'till he was baptized with the Baptism of Blood, *Luk. xii. 50.* And if Christ had not freely consented to have laid down his Life for our Redemption, it would have been unjust to punish him, being innocent, for those that were guilty. 'Tis true, Christ sometimes withdrew himself from danger, not because he was unwilling to suffer at all, but because he would suffer at the Time and Place appointed by the Father. And when his Hour was come, he freely yielded himself into the Hands of his Enemies. And though in his Agony his
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Humane Nature shrunk at the sad Impressions of God's Wrath upon him, and he prayed earnestly for Deliverance: Yet he readily submitted to his Father's Will. *Father, (saith he) if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt,* Matth. xxvi. 39.

AND Christ also endured all his Sufferings with admirable Patience. *He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth,* Isa. liii. 7. But in all Reproaches, Abuses, and most cruel Torments, he scarce spake a Word, and what he spake favoured not of any Impatience. *When he was reviled (saith St. Peter) he reviled not again: when he suffered, he threatned not, but committed himself unto him that judgeth righteously,* 1 Pet. ii. 23.

THE Sufferings of Christ oblige us to perform these three Duties.

First, IF Christ suffered so much for our Sins, then we should be affected with a deep Sense of the heinousness of our Sins, and heartily repent of them. Nothing can so fully shew us God's Justice and Hatred against Sin, as the Death of Christ. For can that be a slight matter, for which God punisheth his own innocent Son in the rigour of Justice? And because Sin is so vile and odious in God's sight, that he sent Christ to expiate it, how can we chuse but be much grieved for every Sin which we commit? When our Saviour hanged on the Cross, and yielded up the Ghost, the Vail of the Temple was rent in twain, the Earth trembled, and the Rocks clave asunder: And shall not our Hearts be moved for the cruel Torments which our Saviour suffered

suffered for our sakes? Can we meditate how Christ was stretched out on the Cross, his Head crowned with Thorns, his Hands and Feet pierced with Nails, and his side with a Spear, and not be grieved for our Sins, which put him to these Pains? Surely if we have any Love to Christ, or Kindness to our selves, we shall lay our Sins to Heart, and turn from them unto Christ.

Secondly, If Christ suffered and died to redeem us, then we should repent of our Sins and become holy, that we may obtain the Benefits which he hath purchased. Though Christ died to save Sinners, yet it was on Condition that they turn from their Sins unto him, and obey the Gospel. For *Christ bore our sins in his own body on the tree; that we being dead to sin, should live unto righteousness*, 1 Pet. ii. 24. And unless we cease to do Evil, and become Holy, we disappoint the end of Christ's Suffering for us, and are incapable of receiving any Advantage from him. Nay, the very Death of Christ to impenitent Sinners, is full of Dread and Terror, and an occasion by accident of heightening their Condemnation. For *Christ is a stone of stumbling, and a rock of offence to them which stumble at the word, being disobedient*, 1 Pet. ii. 8. And therefore if we would be justified and saved by the Merits of Christ, we must cleanse our selves from Sin, and walk according to the Rule of the Gospel.

Thirdly, If Christ suffered so much for our sakes, then we should be willing, for his sake, to take up our Cross, and endure Afflictions with Patience. For Christ suffered not only to satisfy for our Sins, but to leave us an Example, that we should follow his Steps: And 'tis fit that such as are Members of Christ, should be made Partakers

takers of his Sufferings. *For the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord, Matth. x. 24, 25.* And if Christ our Lord and Master, who was without Sin, endured so many Afflictions for our Transgressions; how much more are we to expect Stripes, who by our Sins have so often deserved them? For the adopted Sons of God must not look to be preferred before the natural Son. But if Christ himself entred by his Cross into his Glory, then we must be content to endure Tribulation, that we may enter into the Kingdom of God.



C H A P. XIV.

Of CHRIST's BURIAL.

THE third Degree of Christ's Humiliation was his *Burial*. Though such as were crucified had not by the *Roman Law* the Benefit of a Sepulchre; yet the Magistrate had power to grant it. And the *Jews* themselves besought *Pilate*, that the Legs of *Jesus*, and of the two Thieves who were crucified with him, might be broken to hasten their Death, and that their Bodies might be taken away and buried before the Sun set, according to the Law of *Moses*, *Joh. xix. 31. Deut. xxi. 32.* Then came the Soldiers and brake the Legs of
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the two Thieves : But finding that *Jesus* was dead already, they brake not his Legs ; but one of them with a Spear pierced his sacred Side, and forthwith came thereout Blood and Water, which were sure Signs of his Death, *Joh. xix. 32, 33, 34.*

AND after this *Joseph* of *Arimathæa*, an honourable Counsellor, who was before a Disciple of *Jesus*, but secretly, for fear of the *Jews*, took Courage, and went boldly to *Pilate*, and begged the Body of *Jesus*. And having obtained leave, he took the Body down from the Cross. And *Nicodemus* also a Ruler of the *Jews*, who much admired and favoured *Jesus*, joined with *Joseph* in performing the Funeral Rites. And when they had wrapt the Body in Linnen Clothes, with the Spices, according to the Custom of the *Jews*, they laid it in a Garden, near the Place where he was crucified, in a new Tomb hewn out of the Rock, wherein never any Man lay before. And to secure the Body from outward Injuries, they rolled a great Stone to the Mouth of the Sepulchre, *Joh. xix. 38, to 42. Matth. xxvii. 57, to 61.* And thus was our Lord *Jesus* buried by two honourable Persons ; and so he made his grave with the rich in his death, according to the Prophecy of *Isaiah*, *Isa. liii. 9.* And the Burial of Christ served to confirm the Truth of his Death preceding, and of his Resurrection following.

BUT the Chief Priests and *Pharisees* continued still their Malice and Jealousie against the dead Body of our Saviour, and besought *Pilate* that the Sepulchre might be made sure until the third Day, to prevent the Possibility of a fictitious Resurrection ; because *Jesus* had foretold, that

that after three Days he would rise again : And having obtained leave, they sealed the Sepulchre, and set a Guard of Soldiers to watch it, *Matth.* xxvii. 62, to end. And this Device of theirs was so ordered by Providence, that it mightily confirmed the Truth of our Saviour's Resurrection. For the Soldiers, who watched the Sepulchre, saw *Jesus* rise out of it, and were terrified with the Wonders which happened, and testified the same to the Chief Priests.

THE Duties, which the Burial of Christ may excite us to perform, are two.

First, **T**HE Burial of Christ should move us to mortifie our Sins, that they may not again revive. For as Christ died and was buried for us ; so should we die unto Sin, and bury our Corruptions. There must be a spiritual Death and Burial of Sin, otherwise there cannot be a Conformity to Christ. For we cannot be living Members of Christ, unless we are buried unto Sin, that it may no more reign in us.

Secondly, **T**HE Burial of Christ may serve to comfort us against the Terrors of Death and Corruption. For Christ by his Death hath overcome Death ; and by his Burial he hath, as it were, consecrated our Graves ; and instead of Houses of Perdition, hath made them Chambers of rest. Death in it self is most terrible, as being the Wages of Sin ; and the Grave in its own Nature is the Prison of Darkness : But Christ by his Merit and Power hath gotten for us the Victory over both.



CHAP. XV.

Of CHRIST's Descent into HELL.

THE fourth Degree of Christ's Humiliation was his *Descent into Hell*.
There are several Opinions about the Sense of this Article of Faith.

THE *first Opinion* is, That the *Descent of Christ into Hell* signifieth his Burial. And this Interpretation the *Greek Phrase* will bear ; and so it is used in the Creed of *Athanasius*. But this cannot be here meant, because the Burial of Christ is clearly expressed before ; and therefore it cannot, without **Tautology**, be again mentioned.

THE *second Opinion* is, That the *Descent of Christ into Hell* is a figurative Speech, signifying that he suffered the Torments of Hell in his Soul. But if the Torments of Hell be taken in a strict Sense for all those which the Damned suffer, then Christ did not suffer such Torments. For in Hell there is an absolute Despair of any better Condition, and Remorse and Terror of Conscience ; which Evils Christ never suffered. Or if the Torments of Hell be taken metaphorically for very grievous Sufferings, then Christ may be said to have suffered such Torments, because they exceeded all the Miseries of this Life, and were accompanied with the Sense of God's Wrath against the Sins of Men. But this Interpretation

pretation is not pertinent to the present Article: For all those Torments, which Christ felt in his Soul, are implied in the former Articles, and were antecedent to his Death. But evident it is, that the *Descent of Christ into Hell* denoteth something done or suffered after his Death, and immediately before his Resurrection.

THE *third Opinion* concerning *Christ's Descent into Hell* is this, That the Soul of Christ, between his Death and Resurrection, descended really and locally into Hell, the Place of the Damned. And to confirm this, these two Texts of Scripture are usually alledged, *Act. ii. 27. Thou wilt not leave my soul in hell,* 1 *Pet. iii. 19. By which also he went, and preached unto the spirits in prison.* But neither of these Texts prove Christ's real Descent into Hell. The true Sense of *Act. ii. 27.* is this, That Christ's Soul should not so long continue in a separate State, that his Body should be corrupted. And 'tis very probable that Text of 1 *Pet. iii. 19.* is to be expounded thus: That Christ, by his Spirit in *Noah*, (as the Spirit of Christ is said to speak by the Prophets) formerly preached, while the Ark was preparing, unto the Men of the Old World yet alive, who were so vile and wicked, that their Souls, by Sin, were in some sort imprisoned in their Bodies.

BUT the real Descent of Christ into Hell, implies some Absurdity; and there can be no reasonable End assigned for it. If it be said that he descended into Hell to convert the Spirits there detained, and to release them upon their Repentance, this is very false and groundless. For they that are cast into Hell cannot be converted,

verted, nor have they any Means allowed them to better their Condition. And from Hell there is no Redemption; but *there the worm dieth not, and the fire shall never be quenched*, Mar. ix. 44, 46, 48.

IF it be said, that Christ descended into Hell to triumph over Satan and the Powers of Darkness within their own Dominion; this also hath small ground for it: For Christ triumphed over Principalities and Powers at his Death upon the Cross, Col. ii. 14, 15. And when he ascended into Heaven, he led Captivity Captive, Eph. iv. 8.

THE *fourth Opinion* is, That by *Christ's Descent into Hell* is meant his Continuance, for some Time in the State of the Dead. For Hell may signifie the common State of the Dead, as the learned *Hammond* proves in his *Catechism*. And this Sense of the Article seems most reasonable, and agreeth best with the Order of the *Creed*: For the *Creed* proceedeth gradually, mentioning Christ's Sufferings, then his Crucifixion, then his Death, and after that his Burial: Because he might have suffered, and not have been crucified; and he might have been hanged on the Cross, and yet have been taken down before he had died. And because he might have died, and been buried, and forthwith again been raised from the Dead; therefore 'tis added, *He descended into Hell*, that is, he continued in the State of the Dead, his Soul being separated from his Body for some Space.

THE Belief of Christ's Continuance in the State of the Dead should move us to continue in a State of Mortification 'till we have finished our Course in Holiness. *If we hold the beginning of*
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our confidence stedfast unto the end, we are made partakers of Christ, that is, of the Benefits which he hath purchased, Heb. iii. 14. But if we end in the Flesh, after we have begun in the Spirit, we shall of the Flesh reap Corruption. For all our former Piety and Holiness will avail us nothing, if we fall back to our old Sins. But much better had it been for us not to have known the way of righteousness, than after we have known it, to turn from the holy commandment delivered unto us, 2 Pet. 21.



CHAP. XVI.

Of CHRIST's EXALTATION; Of CHRIST's RESURRECTION.

THE State of Christ's Exaltation is that blessed Condition, wherein being raised from the Dead, and ascended into Heaven, he is exalted at God's right Hand, and crowned with Glory and Honour; and shall in the last Day come with Power and Majesty to judge the World: Though the Messias is sometimes foretold to come humble, and sometimes glorious; yet two several Persons, under the Name of the Messias, were not promised, as the *Jews* affirm. But the same Messias was both to suffer, and also to be glorified. And *Jesus*, our Lord, being the true Messias, first suffered for our Sins, and then entred into

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his Glory, *Luk. xxiv. 26.* And as the Person of Christ suffered according to his Humane Nature: So the same Person, according to that Nature, is highly exalted.

THE Person of Christ is exalted by the Manifestation of his Glory, which he had from Eternity, and by the Acquisition of all Power and Dominion in Heaven and Earth. For Christ, after his Sufferings, was *glorified with that glory, which he had with the Father before the world was, Joh. xvii. 5.* And because Christ *humbled himself, and became obedient unto death, even the death of the cross; therefore God hath highly exalted him, and given him a name which is above every name, Phil. ii. 8, 9.*

AND Christ, according to his Humane Nature, is exalted, in that he hath laid aside the Infirmities which he assumed, and is adorned with wonderful Glory and Perfection. For after he had purchased Redemption for us by his Sufferings, he put off all humane Infirmities, and is no more subject to Death and Misery, but perfectly glorified both in Soul and Body, and advanced *far above all principality, and power, and might, and dominion, and every name that is named; not only in this world, but also in that which is to come, Rom. vi. 9. Eph. i. 21.*

BUT Christ, according to his Divine Nature, is not properly exalted: For the Godhead can neither be humbled nor exalted, but remaineth for ever the same without Alteration. And all the Exaltation, which the Holy Scripture attributes unto Christ, belongs rather to his Person than to his Divine Nature. For the Person of Christ was humbled and exalted; not according to his Divine, but Humane Nature, which alone is capable thereof.

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THE State of Christ's Exaltation consisteth of four Degrees :

- I. *His Resurrection from the Dead.*
- II. *His Ascension into Heaven.*
- III. *His Session at God's right Hand.*
- IV. *His coming to judge the World.*

THE first Degree of Christ's Exaltation was his *Resurrection from the Dead*. After our Blessed Saviour had humbled himself, and became obedient unto Death, he justly deserved to be raised again from the Dead. And if his continuance, for a time, under the Dominion of Death, had not been needful to prove the Truth and Reality of his Death and Resurrection, he might have re-assumed Life in the next instant after his Death. For Christ, by his Death on the Cross, triumph'd over Sin, the cause of Death, and merited immediate Freedom from the Dominion of Death. But if he had suddenly risen, there might have been some doubt whether he was truly dead. And if his Death had been doubtful, his Resurrection could not have been certain. But when he had continued so long in the State of the Dead, that the Reality of his Death was evident, he truly arose from the Dead according to the Scripture.

THE Resurrection of Christ was foretold by the Prophets under the Old Testament. And there are two special Prophecies of it : The one is contained in *Isai. liii. 10. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days.* But because he was to suffer Death, and thereby to make his Soul an Offering for Sin, how could he see his Seed, and prolong his

his Days, unless he arose from the Dead? The other Prophecy of Christ's Resurrection, which is more clear, is that in *Psal. xvi. 10. Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption.* This Prophecy is applied to the Resurrection of Christ by two eminent Apostles. For *David* (saith *St. Peter*) here speaketh of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption, *Act. ii. 31.* And *David*, (saith *St. Paul*) after he had served his own generation by the will of God, fell on sleep, and was laid unto his Fathers, and saw corruption: but Christ, whom God raised again, saw no corruption, *Act. xiii. 36, 37.*

AND our Saviour himself, when there was little Probability of his Suffering, clearly foretold his own Death and Resurrection, with the precise Time of his rising again: As, *Joh. ii. 19. 21. Destroy this temple, (saith Christ, meaning the temple of his body) and in three days I will raise it up.* And, *Matth. xvi. 21. & xvii. 22, 23. The son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again.*

AND according to these Predictions, our Lord Jesus, the true Messias, was raised from the Dead the third Day after his Passion. For God, who suffered him to be slain by wicked hands, raised him up, having loosed the pains of death, because it was not possible that he should be holden of it, *Act. ii. 23, 24.* And the Truth of Christ's Resurrection is confirmed by such Proofs, that no reasonable Man can doubt thereof. For besides the Testimony of the Soldiers, who kept Watch at the Sepulchre of Jesus, and saw him rise out of it, and were astonished with the Wonders which attended

attended his Resurrection ; our Saviour himself, divers times, appeared to his Apostles, *shewing himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Act. i. 3.* And the holy Apostles, who were Eye-witnesses chosen before of God, *with great power, gave testimony of the Resurrection of the Lord Jesus, Act. iv. 33.* And the Apostles had sure ground for the Certainty of Christ's Resurrection, which they preached as their chief Doctrine. For they themselves would not be perswaded that *Jesus* was risen, until they had seen him, and were convinced by the clear Evidence of their Senses.

AND the Apostles being infallibly assured of the Truth of Christ's Resurrection, have delivered the same to us in Writing, and confirmed it by working Miracles, and sealed it with their own Blood. But doubtless they would not have laid down their Lives for bearing witness to the Resurrection of Christ, if it had been only forged of themselves. For no Man that is wise, will be so prodigal of his Life and Estate, as to cast both away without any Consideration of gaining some greater Advantage in another World. And no spiritual and eternal Benefit could the Apostles have hoped for by preaching the Resurrection of Christ, if it had not been really true. Neither is it probable that God would have endued the Apostles with the Power of working Miracles, to confirm their Testimony concerning Christ's Resurrection, if it had been false. For it cannot reasonably be imagined that God, who is Truth it self, and hateth all Iniquity, would set the Seal of his Omnipotency to a Falshood. So that we, who believe upon the Testimony of

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the Apostles, have no reason to doubt of the Truth of Christ's Resurrection, which they have so attested.

AND as Christ truly arose from the Dead ; so he arose that he might enter into his Glory, and demonstrate the Efficacy of his Merits. *For Christ being raised from the dead, dieth no more ; death hath no more dominion over him, Rom. vi. 9.* But he arose unto a Life immortal, and he liveth unto God in all Glory and Happiness, and he hath sufficient Power to confer on us the Benefits of his Death. And by his Resurrection he hath given us an assurance, that he hath fully satisfied for our Sins. For the least Sin unsatisfied for, had detained him still under the Dominion of Death. And if he had been overcome of Death, he had not finished the Work of Redemption. But because he is risen from the Dead, 'tis evident that he hath made full Satisfaction for our Sins, and procured for us Peace and Favour with God. *For Christ was delivered for our offences, and was raised again for our justification, Rom. iv. 25.*

THE Duties arising from the Belief of Christ's Resurrection, are these two.

First, THE Resurrection of Christ should move us to arise from the Death of Sin unto the Life of Righteousness, that we may be conformable unto him in his Resurrection. As Christ died and rose again for us, so should we die unto Sin, and rise again unto Righteousness : For there must be a spiritual Resurrection of the Soul from the Death of Sin unto the Life of Grace, before we can resemble Christ in his Resurrection, and be qualified for a Life of Glory. And when we have put on Christ, and do

do lead pure Christian Lives, we are then risen with Christ, and have a true Right to the Promises of Mercy. But they that are dead in Sin, while they live, have no Fellowship with Christ here, nor shall have any part with him in Glory. *And therefore as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,* Rom. vi. 4, 5. But if we have no Part in the first Resurrection, unto Newness of Life, we must needs fall under the Power of the second Death.

Secondly, IF Christ be risen from the Dead, then we have good ground to hope that we also shall be raised by him, and we may comfort ourselves with the Hope of it. The Resurrection of Christ is the Cause of our Resurrection: He is the first Fruits of them that slept. *And if we believe that Jesus died and rose again; even so them also which sleep in Jesus, will God bring with him,* 1 Thes. iv. 14. And there can be nothing more effectual to comfort us in our Troubles, than the Hope of a glorious Resurrection. For whatever Calamity we suffer here, yet if we are in Christ, there is nothing can cut off our Hope of a blessed Immortality: And this Hope is enough to bear us up, and refresh us in Afflictions. *For the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us,* Rom. viii. 18. And the Expectation and Assurance of that Glory, is sufficient to encourage us to endure with Patience any Crosses which befall us in this Life.



CHAP. XVII.

Of CHRIST's ASCENSION.

THE second Degree of Christ's Exaltation, was his *Ascension into Heaven*.
T When our Blessed Saviour had sufficiently proved the Truth of his Resurrection, he ascended visibly into Heaven in the Presence of divers Witnesses. The High Priest entring once every Year into the Holy of Holies, was a Type of Christ entring into Heaven it self, *Lev. xvi. 2, 3, Heb. ix. 12.* And the Ascension of Christ into Heaven was foretold by the Prophet *David*, *Psal. lxviii. 18. Thou hast ascended on high, thou hast led captivity captive.* And accordingly our Lord *Jesus*, the true Messiah, having attained eternal Redemption for us, ascended on high, and entred into Heaven. For after he had fully instructed his Disciples in the things pertaining to the Kingdom of God, *he led them out as far as to Bethany; and lifting up his hands and blessing them, he was parted from them, and carried up into heaven, Luk. xxiv. 50, 51.*

AND this Ascension of Christ is not figurative, denoting only a more glorious Condition after his Resurrection, but a real and local Translation of his Humane Nature from Earth into Heaven. For as a Man he ascended up really
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and visibly into Heaven; and he shall there remain, until he return unto Judgment, *Act. i. 11.* and *iii. 21.* And therefore though Christ, as God, be still present with us on Earth by his Power, Grace, and Holy Spirit, as he hath promised, *Matth. xxviii. 20.* *Joh. xiv. 18.* Yet according to his Humane Nature, he is absent from us in Heaven, *Matth. xxvi. 11.* *Heb. viii. 4.*

AND Christ ascended into Heaven, that he might take Possession of his Kingdom, and prepare a Place in Heaven for us. For he was solemnly inaugurated into his Kingdom at his Ascension into Heaven: And in Heaven he keepeth his Royal Court, and ruleth as Lord over all in a spiritual manner: And *he is exalted to be a prince and saviour, for to give repentance unto Israel, and forgiveness of sins, Act. v. 31.* For *he is entred into heaven, now to appear in the presence of God for us, Heb. ix. 24.* And when he hath prepared us for himself by his Grace, he will exalt us unto the same Place, whither he is gone before. For he hath opened Heaven, and hath therein provided a Mansion for all that walk in the way of Righteousness, which leadeth thither.

THE Duties required of us in reference to Christ's Ascension are two.

First, THE Belief of Christ's Ascension into Heaven should excite us to live as Strangers here. This World is not our Home, nor have we here any continuing City; but we must seek one to come, which hath Foundations, whose Builder and Maker is God. For all that are Christ's have their Conversation in Heaven, where their Lord is. And if we belong to Christ, we must, as Pilgrims, seek a better Country, that is, an heavenly, and pass the Time of our sojourning here

here in the Fear of God. Though we are in the World, yet we must not live as those that are of the World, but behave our selves as Strangers, setting our Affections on things above.

Secondly, THE Belief of Christ's Ascension into Heaven should move us to ascend in Mind after him, and to set our Hearts on heavenly Things. As Christ, our Head, is ascended, and reigneth in Glory : So we, his Members, must follow him with the Wings of Desire, seeking the Things above where he is, and preferring the blessed Hopes of the next World, before all the Interest of this. For it doth not become those, who profess themselves Followers of Christ, to fasten their Affections on earthly Things, and employ their chiefest Care about them. But if we love Christ truly, we shall long to enjoy him. And if we desire to be happy with him, we shall most esteem the Things above, and walk *as obedient children of God ; not fashioning our selves according to the former lusts in our ignorance, but be holy in all our conversation, as he who hath called us is holy,* 1 Pet. i. 14, 15.





C H A P. XVIII.

Of CHRIST's SESSION at GOD's
Right HAND.

THE third Degree of Christ's Exaltation is his *Session at God's right Hand*. The *right Hand* is improperly ascribed unto God: For God is a Spirit without any bodily Parts.

But in a figurative Sense, the *right Hand* is attributed unto God; and it signifies his great Power, Dignity, and Felicity. And the Phrase of *sitting at God's right Hand* signifies Christ's reigning over all, his having all Power in Heaven and Earth given to him: And this Honour and Power of Christ was clearly foretold by the Prophet David, Psal. cx. 1. *The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool.* And, Psal. xlv. 6, 7. *Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

AND according to these Prophecies our Blessed Saviour, when he had by himself purged our sins, sate down on the right hand of the Majesty on high, Heb. i. 3. For that same Jesus, who was crucified
for

For us, hath God made both Lord and Christ, A&C. ii. 36. And when God had raised him from the dead, he set him at his own right hand in heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath put all things under his feet, and given him to be the head over all things to the Church, Eph. i. 20, 21, 22.

AND Christ hath this great Glory and Power given him, that he might perfect the Work of our Redemption, and confer on us the Benefits which he hath merited. For both to merit, and also to bestow the Blessings merited, belong to the Office of the Mediator. And Christ being a compleat Mediator, hath not only purchased Salvation for us, but also as our heavenly *Priest* and *King* he doth all things needful on his part to confer Salvation on us. He sits at God's right Hand, as our *Lord* and *King*, to rule and govern us in the way of Salvation. And if we submit to his Government, and depend on him, he will defend us from Evil, and keep us by his Power in well-doing unto Salvation. And Christ also, as our *Priest*, sitteth at God's right Hand, to make Intercession for us, *Rom. viii. 34.* And he, with whom Christ intercedeth, is a *Father*, and therefore most willing, and *Almighty*, and therefore most able to grant what Blessings we want. And if we come unto God, by Christ, we may be confident that he will save us to the uttermost, seeing he ever liveth to make intercession for us, *Heb. vii. 25.*

THE Duties required of us, in answer to this Article of Faith, are two.

First,

First, IF Christ be exalted at God's right Hand, to be our Lord and King, then we should be subject and obedient to him. *The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, which hath sent him,* Joh. v. 22, 23. And this is the great End of Christ's Exaltation, that he may be honoured by us, and confer on us the Benefits which he hath purchased. And those Benefits are promised to us only on Condition that we serve and honour him. For *Christ is the author of eternal salvation unto all them that obey him,* Heb. v. 9. And unless we become obedient Subjects to him, we shall receive no Benefit from him.

Secondly, IF Christ sitteth at God's right Hand, as our Advocate, to intercede for us, then we ought to come unto God by him, and depend on him for all Graces and Blessings. The best Service which we perform unto God would be rejected, if it were not for the Merits and Mediation of our Saviour. For it is Christ alone, being sprinkled with his own Blood, that offers our good Works to God, and procures Acceptance. And if we sue unto God in Christ's Name, he will be gracious unto us, and deny us nothing that is truly good. For *this confidence we have in him, (saith St. John) that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him,* 1 Joh. v. 14, 15.



CH A P. XIX.

Of CHRIST's coming to JUDGMENT.

TH E fourth Degree of Christ's Exaltation shall be his *coming to judge the World*. As Christ is Lord over all, and governeth all things in Heaven and Earth : So *by him will God judge the world in righteousness*, Act. xvii. 31. *For he is ordained of God to be the judge both of the quick and dead*, Act. x. 42. But before the *General Judgment* be described, it will be requisite to speak something of that *Particular Judgment*, which is supposed to pass upon the Souls of Men at their Death. For as soon as Men leave this World, they are assigned their State in another, and are sent to a Place of Happiness or Misery, according to their Works; which is a kind of Judgment, though it be not performed with all the Solemnities of Judgment. When wicked Men die, their Punishment in another World begins, and they are cast with *Dives* into a Place of Torments. And when the Righteous die, their Souls immediately enter into a State of Happiness in Heaven. For they that live unto Christ here, *when they are absent from the body, are present with the Lord*; that is, when they die, they go into Heaven, where Christ is, 2 Cor. v. 8. As *Lazarus*, when he died, was
carried

carried by Angels into *Abraham's Bosom*; and as the penitent Thief, who was crucified with Christ, entred into *Paradise* on the Day of his Death; so all the Righteous are blessed in their Death; and as soon as they go out of this earthly Tabernacle, they are admitted *into their house, which is from Heaven*, 2 Cor. v. 1, 2.

AND if the Souls of Men, upon their Separation from the Body, go immediately unto Heaven or Hell, according to their Works, then there is no middle Place appointed to receive them after Death. And consequently 'tis a groundless and superstitious Practice to pray for Souls departed, that they may be delivered from the imaginary Pains of *Purgatory*: For the State of the Dead is answerable to the Course of their Lives, and it cannot be altered by the Prayers of the Living. The Souls of the Righteous, as soon as they leave the Body, are admitted into Heaven, and do not need our Prayers. And the Souls of the Wicked, when they die, are forthwith cast into Hell, from whence 'tis impossible by our Prayers to redeem them.

BUT besides this *Particular Judgment*, which is secretly past upon the Souls of Men at their Death, there shall be a *General Judgment*, when all Nations shall be gathered together before the great Tribunal of Christ, that all Men may be publickly absolved or condemned, and receive in Body, as well as in Soul, a just Recompence of Reward or Punishment, according to their Deeds. For in the last Day Christ shall descend from Heaven with great Power and Majesty, with the Voice of the Arch-angel, and with the Trump of God; and as a Judge he shall sit upon the Throne of his Glory, 1 *Thes.* iv. 16. *Matth.* xix. 28.

AND

AND when Christ cometh to Judgment, he shall in a Moment, by the Power of his Godhead, raise all that are dead, and change those that are alive : For none shall be judged while they are dead : But all that are dead before Christ's appearing, shall be raised unto Life ; and those that are then alive shall be changed. For *we shall not all sleep* (saith the Apostle, *1 Cor. xv. 51.*) *but we shall all be changed in a Moment* ; that is, they that are alive at the last Day shall not die ; but both the Dead and Living shall be changed, and their Bodies shall be made immortal and incorruptible, that they may be recompenced according to their Works done in this Life.

THE Persons whom Christ shall judge, are the evil Angels, and all Men whosoever. *The angels who sinned and kept not their first state, God hath cast down to hell, and reserved in everlasting chains under darkness unto the judgment of the great day, 2 Pet. ii. 4. Jud. 6.* And all Men, both Quick and Dead, shall be judged by Christ at his appearing, *2 Tim. iv. 1. 1 Pet. iv. 5.* The Quick are all those who shall be found alive at the Time of Christ's coming to Judgment : The Dead are all the rest which died before the last Day. And the Dead being raised unto Life, and the Living being changed, both shall be brought unto Judgment. *For God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained, Act. xvii.* And we shall all stand before the judgment seat of Christ. And every one of us shall give an account of himself unto God, *Rom. xiv. 10, 12.*

AND the Things for which all Men shall be judged, shall be their Works, all the Good and Evil

Evil which they have done : For there is no respect of Persons with God, but he will deal justly with all, and recompence them according to their Deeds. All the Actions which ever Men have done, are written in their own Conscience, and in God's Book of Remembrance. And in the Day of Judgment both these Books shall be opened, and Men shall be judged out of those things which are written in the books according to their works, Rev. xx. 12. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10.

AND as there are two kinds of Persons to be judged, the *Righteous* and the *Wicked* : So there shall be two kinds of Sentences passed on them. The *Righteous* shall be absolved from their Sins, and crowned with Happiness for the Merits of Christ according to their Works. The meer Mercy of God in Christ, is the Cause of our Justification and Salvation : And Faith and sincere Obedience to the Gospel, is the Condition on which those Benefits are promised. And in the Day of Judgment we shall be perfectly justified and saved of God's meer Mercy in Christ according to our Deeds. And our Reward shall be answerable to that Improvement, which we have made of the Talents of Grace : For in Heaven there are many Mansions of Happiness. And such as have been more diligent and zealous in God's Service, shall be advanced to the greater Degree of Glory.

THE *Wicked* shall be condemned unto Punishment according to the desert and measure of their Sins. When the Lord Jesus shall be revealed from heaven, he

shall take vengeance on them that know not God, and that obey not the gospel, 2 Thes. i. 7, 8. For all impenitent Wretches shall be condemned unto eternal Punishment. And their Punishment shall be proportionable to the Measure of their Sins. And most equal it is that they who refuse Mercy, when it is offered, should have Judgment without Mercy. For if Men chuse to walk in the way of Death, 'tis just with God to punish them according to their own Choice.

A N D after Christ, the righteous Judge, hath past Sentence upon all Men, he shall forthwith execute the Judgment given. The Wicked being condemned shall speedily be cast into everlasting Punishment; but the Righteous shall be translated into Heaven, and reign with Christ in Celestial Glory. And as soon as Christ hath given Judgment on the Wicked, and is departed from the Region of the Air, while he is ascending with his Saints and Angels into Heaven, 'tis probable that this World shall be set on fire about the Wicked, and their Punishment shall begin here.

A N D when Christ hath put all his Enemies under his Feet, and glorified all his Saints, then *shall he deliver up the kingdom to God, even the Father,* that is, he shall cease to execute the Office of Mediator, because there will be no farther need thereof. But yet the Dignity of his Manhood shall not be diminished: For he shall reign for ever as Head and King over his Church triumphant in his Kingdom of Heaven, without external Means and Ordinances.

T H E Duties arising from the Belief of the last Judgment, are these Four.

First,

First, THE Belief of the last Judgment should move us to repent of our Sins, and to keep our Conscience void of Offence. The Expectation of a Judgment to come, is a powerful Motive to hinder us from sinning, and to make us careful to serve and please God, that we may be found of him in Peace without spot, and blameless. And if we had always an Eye to our future State, and daily expected the glorious appearing of the great God, how diligent should we be to deny all Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World? For the Terrors of the Lord are enough to make us afraid to offend him, and to stir us up to serve him acceptably with Reverence and godly Fear. And if we really believed and seriously considered that God will at last bring every Work into Judgment, doubtless we should not be so bold to provoke him, but be very careful to work out our Salvation with Fear and Trembling.

Secondly, THE Belief of the last Judgment should excite us to watch and prepare for it, while we have time: Tho' the Day of Judgment shall at last surely come, yet when it shall happen 'tis uncertain, and altogether unknown to us. *For of that day, and of that hour, knoweth no man; no not the angels which are in heaven,* Mar. xiii. 32. And the Uncertainty of our Lord's coming to Judgment should make us careful to put ourselves in a Readiness for it. For the Day of the Lord so cometh as a Thief in the Night. And when Men triumph in their Wickedness, and flatter themselves with Peace and Safety, then sudden Destruction may come upon them, as travail upon a Woman with Child. For the Day of Death and Judgment will be sudden to those

that do not expect it, nor make any Provision for it. And it will be too late to consider what we have done, when we are brought into Judgment for it : And therefore let us *take heed, watch and pray ; for we know not when the time is, but in such an hour as we think not, the son of man cometh,* Mar. xiii. 33. Matth. xxiv. 44.

Thirdly, THE Belief of the last Judgment should deter us from censuring and judging others. There is one Judge of all, to whom every one of us shall give an account. And it is a dangerous Presumption in us to usurp his Office, and judge our Brethren. Though we may reprove Men for their Sins, and account those that are guilty of open Crimes evil Persons ; yet we must not aggravate any Man's Offences above his demerit, nor may we take things doubtful in the worst sense. And much less must we sentence any to destruction. For *what power have we (saith St. Paul) to judge our brethren ? or why should we set at nought our brother ? We shall all stand before the judgment seat of Christ,* Rom. xiv. 10. Therefore let us judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, 1 Cor. iv. 5.

Fourthly, THE Belief of the last Judgment may administer Hope and Comfort to the Righteous. For *there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit,* Rom. viii. 1. Christ himself, who shall be our Judge, will be our Advocate to plead for us. And if he that redeemed us shall justify us, who shall lay any thing to our Charge ? If he that intercedes for us shall judge us, who shall condemn us ? For Christ will
not

not condemn those in the Day of Judgment, whom he hath already in the Gospel absolved. But they that believe in Christ, and obey his Laws, have everlasting life, and shall not come into condemnation, but are passed from death unto life, Joh. v. 24. For as Christ was once offered to bear the sins of many : so he shall appear the second time unto the salvation of those that look for him, and are prepared for his coming. And therefore let us endeavour to pass the time of our sojourning here in the Fear of God, that we may be counted worthy to escape the Wrath to come, and to stand before the Son of Man.



CHAP. XX.

Of VOCATION.

THUS far of Christ the Mediator of the New Covenant : Now follow the Benefits which Christ hath procured by his Merits and Mediation ; and those Benefits may be reduced to these Eight. I. Vocation. II. Justification. III. Sanctification. IV. Christian Liberty. V. Perseverence. VI. Assurance of Salvation. VII. Resurrection of the Dead. VIII. Life eternal.

THE first Benefit which Christ hath procured for us, is *Vocation* ; which is a gracious Act of God, whereby he inviteth and exciteth us by his Word and

Holy Spirit to turn from our Sins unto him. The Cause moving God to call us out of the State of Sin unto Holiness, is his free Mercy and good Pleasure in Christ. For God hath saved us and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began; that is, he hath delivered us out of the Power of Satan, and from our vicious Courses, and called us unto Sanctity; not because we had deserved his Favour, but of his meer Mercy and Goodness designed us in Christ, 2 Tim. i. 10. There is nothing in us when we are holy that can merit any Blessing from God; and much less could we oblige him, by any Act of ours, to bestow his Grace on us, when we were dead in Trespases and Sins. But of his undeserved Kindness he affordeth us sufficient Means of Grace to convert us without any Condition pre-required on our Part. For we cannot will, nor do any good, until God calleth us by his Grace, and reformeth our Hearts. And consequently it is not any good thing in us, but the free Mercy of God in Christ, which moveth him to call us out of Darkness into Light.

THE Means whereby God calleth us unto Holiness are the Ministry of his Word, and temporal Blessings and Afflictions: For the Word of God is able to make us wise unto Salvation. And when this Word, by preaching, is rightly divided, and pressed upon the Conscience, it is mighty, through God, to the pulling down of the strong Holds of Sin: And all saving Virtues are ordinarily wrought in us by the Word preached. And with the Word of God temporal Blessings are Motives and Encouragements to Piety and Virtue:

Virtue: And every Affliction which we suffer is a warning given us to repent. And by these external Means of Vocation, the Holy Spirit worketh in us that which is good, and turneth us from the Power of Satan unto God. The *external Means* are not sufficient of themselves to convert us without the Grace of God working with them. Nor are we able by the help of these Means to turn from our Sins unto God, unless he enableth us by his Grace. For our Will by Nature is corrupt, and free only unto Evil. And *we cannot come unto Christ, except the Father, which hath sent him, draw us, Joh. vi. 44.* But the first Grace whereby we are converted, is wholly God's Work in us. For *it is God which worketh in us both to will and to do of his good pleasure, Phil. ii. 13.*

The *Internal Grace*, as well as the *External Means* of Vocation, are afforded unto all within the Church. For since God hath made a gracious Covenant with us in Christ, and requires Obedience from us, which we our selves are unable to perform, he hath freely engaged himself to afford us Grace necessary to do what he commands, unless we thro' our own Default do forfeit this Favour. And 'tis certain that we have not forfeited the Grace administred under the Gospel, by sinning in *Adam* against the Old Law: For the Gospel was established, and a new Administration of Grace was purchased by Christ, since the Old Law was transgressed. And surely the Grace administred under the Gospel could not be forfeited by any Transgression committed before it was enacted. But God is ready to give to all of us Grace sufficient to keep the Covenant of the Gospel, unless we reject his Grace. For as

God will have all men to be saved, and to come to the knowledge of the truth: So he affordeth to all that know the Truth sufficient Means to obey it, that they may be saved. And when Men are backward to seek their own Happiness; yet God desireth their Good, and exhorteth them to repent, and waiteth for their Amendment. And consequently he is willing to afford them Grace to amend. For without Grace there is no Possibility for Sinners to repent and change the Course of their Lives. And 'tis not only a vain thing, but a most cruel kind of Insultation to exhort those to forsake their Sins, who are no more able to do it, than one that is bound Hand and Foot can arise and walk. And sure 'tis far from the Nature and Goodness of God to require Men to do what is absolutely impossible, under Pain of Damnation, or to upbraid them for what they cannot help. But whom God exhorteth to Repentance, to those he offereth Grace sufficient to enable them to repent. And because *God hath no pleasure in the death of him that dieth, but would have the wicked turn from his way and live,* it must needs follow that God is ready to allow the Wicked all things necessary to amend his Ways, that he may not die in them; so that none is left under an absolute Necessity of perishing. But tho' God giveth some Men more Grace than others; yet he affordeth to all such a Measure of Grace, as would enable them to do their Duty, if they were diligent to improve it. And the only Cause why God denieth some Men Grace, is because they have abused what they have received, and continued still obstinate in their Sins.

BUT when God calleth us by *outward Means*, and affordeth us *inward Grace*, sufficient to convert

vert us, 'tis too possible for us to resist his Grace, and hinder our Conversion. For God doth not convert us by such an irresistible Power, that we cannot chuse but must submit to his Will: Though we cannot will, nor do any good without Grace; yet Grace doth not compel or necessitate us to be good. But *we our selves must work out our own salvation with fear and trembling, because God worketh in us both to will and to do of his good pleasure*, Phil. ii. 12, 13. For God's working in us doth not make our Endeavours needless; but he assisteth us by his Grace, that we may be able to turn from our Sins unto him. And when God calleth us unto Holiness, we must give ear to his Voice, and not sit idle expecting to be converted by a Miracle. For God doth not reform our Wills, and carry us on in well-doing by such an irresistible Power as cannot be withstood: But when he calleth Men, and stretcheth out his Hands to embrace them, they too often refuse his Counsel, and abuse his Favour, *Prov. i. 24, 25, 29, 30.* For though God enableth us to chuse and to do good, yet he doth not take away our Liberty of refusing it. But they that have Means and Grace sufficient to convert them, may, through their own perverse Wills, frustrate these Means, and receive the Grace of God in vain. And so when God had done so much to convert the *Jews*, that they could not in reason expect more; yet they brought forth evil Fruits, and remained unconverted, *Isa. v. 3, 4, 5.* And the only reason why so many continue in wicked Ways is, because they wilfully resist that Power of doing good, which is allowed them.

BUT if the Grace of God wrought so irresistibly in converting Men, that they could not hinder

hinder its Operation, there would be no Cause for God to exhort, expostulate, reprove, and correct them, in order to bring them to Amendment; because then they should be necessarily converted without such Methods of Grace. Nay, if God in converting Men wrought so irresistibly, as to necessitate them to be good, then they could not do Actions formally good, and there would be no need for them to work at all; or at least they should be so ruled and governed in well-doing, that there would be no danger of miscarrying by their own Negligence and Perverseness. But 'tis too evident that all which God doth to reform some Men, doth not prove effectual. And therefore when God worketh Grace in the Hearts of Men, he doth not work irresistibly, but in a perswasive way agreeable to the Nature of rational Creatures.



CHAP. XXI.

Of JUSTIFICATION.

THE second Benefit which Christ hath purchased for us is *Justification*; which is a gracious Act of God, whereby he acquits us from the Accusation and Condemnation of the Law of Works, for the Satisfaction and Merits of Christ, on Condition of Faith and sincere Obedience to the Gospel. As God of his meer Mercy

Mercy calleth Sinners to Repentance : So those among them that obey his Call, and truly repent of their Sins, he justifies ; that is, accepts their Persons, and pardons their Sins. And such as perform their good Resolutions, and continue in the Obedience of Faith he continues to justify. There are four things in Justification necessary to be considered for explaining the Difficulties raised about it.

I. *The Kinds of Justification.*

II. *The Degrees of Justification.*

III. *The Meritorious Cause of Justification.*

IV. *The Condition of Justification.*

I. **THE** *Kinds of Justification* are two: The one *Legal*, the other *Evangelical*.

THE *Legal Justification* is when God acquits us from the Accusation and Condemnation of the Law of Works. This Justification is nothing else than the pardon of Sins, or the discharging our Persons from the Obligation to Punishment, which our Sins deserve. And when God justifies us against the Accusation of the Law, he doth not repute us such as have never transgressed it, or such as have not deserved Death ; but he acquits us from the Punishment due to our Sins. For the best of us, by the help of Grace, cannot perform all that the Law requires, and live wholly without Sin. *But in many things we offend all, Jam. iii. 2. And if the Lord should mark iniquities, who shall stand ? Psal. cxxx. 3.* And therefore God doth not esteem us perfectly righteous according to the Law, when he justifies us against it : But he dischargeth us from the Punishment which we have deserved.

AND

AND the Righteousness, whereby we are justified against the Law, is a *Legal Righteousness*, which is only Christ's Satisfaction. And our Faith and Obedience to the Gospel is no part of that Righteousness, but only the Condition of obtaining the Benefits of it. For that Righteousness, which justifies us against any Law, must be such as that Law requires. And seeing the Law of Works requires perfect unfinning Obedience, we cannot be justified against the Accusation of it by our own inherent Righteousness, which is imperfect, as it relates to that Law. But we are justified against the Law only by the Merits of Christ, and not by any Works of Righteousness, which we have done.

BUT yet we must be righteous according to the Gospel, in order to be justified by Christ's Satisfaction against the Law. For though our Evangelical Righteousness be not the deserving Cause of our Justification: Yet it is the Condition required by the Gospel to give us Right to Christ's Satisfaction. And without Faith and Obedience there is no Justification by the Blood of Christ. But if we believe and obey the Gospel, this will be as effectual to our Justification, as if we had fulfilled the Law of Works our selves.

THE *Evangelical Justification* is an Act of God, whereby he reposes us righteous according to the Gospel. The performing the Conditions of the Gospel is our Righteousness in reference to the Covenant of the Gospel. And this *Righteousness* is not without us in Christ, but consisteth in our own Actions of Faith and new Obedience. For Christ hath not performed the Conditions of the Gospel in our stead. He did not repent of Sin,
nor

nor rely on a Saviour, nor do other Gospel-Duties for us. But we our selves, by the Grace of God, must perform these Duties. And when we believe and obey the Gospel, God imputeth this to us for Righteousness, and accounteth us just according to the Gospel, and acquitteth us from the Accusation and Condemnation thereof. For true Faith, as it includes Evangelical Obedience, is imputed for Righteousness, *Rom. iv. 22, 23, 24.* And for Christ's sake it is as much accepted of God, under the Gospel, as perfect Obedience would have been under the Law, if Man had not fallen. And *there is now no condemnation to them, who are in Christ Jesus, who walk not after the flesh, but after the spirit, Rom. viii. 1.*

BUT if we are Hypocrites, or Unbelievers, and finally break the Covenant of the Gospel, Christ's Satisfaction will nothing avail us. For Christ hath not made any Satisfaction for the Breach of the Gospel: And consequently we are not justified by his Merits against the Condemnation of it. But we must believe and obey the Gospel our selves, in order to be justified by it. And if we are not truly righteous according to the Gospel, we shall never be justified.

BUT though we are justified against the Condemnation of the Gospel by our own inherent *Righteousness*; yet there is no Worth in our Righteousness to deserve God's Favour. For it was God's free Mercy in Christ to make that imperfect Righteousness, which is required by the Gospel, the Condition of Justification. And 'tis of his free Mercy in Christ that he accepts our imperfect Performances instead of perfect Obedience. And all our Righteousness is only the

the Condition to qualifie us for God's Mercy, and not the Cause deserving it.

II. *THE Degrees* of Justification are these three : *The Beginning*, the *Continuance*, and the *Consummation* of it. For though every Act of Justification be perfect in its kind for the present ; yet there are several Degrees towards our full and final Justification.

THE Beginning of Justification is, when God first accepts our Persons, and pardons our Sins, and receives us into Favour. And Justification is begun upon our first Believing, and sincere Repentance. For as soon as we turn from our Sins unto God, and begin to walk in his Ways, he accepts us in Christ, and pardons our Sins.

THE Continuance of Justification is on Condition of Faith and good Works, and Perseverance therein. Justification is not a momentaneous Act, begun and ended upon our first believing, but a continued Act ; which though, in its kind, compleat from the Beginning, is yet still in doing, 'till we have finished our Course in Holiness. For after our first Justification we commit new Sins. And upon the Commission of new Sins, there is need of a new Act of Justification against the Guilt of those Sins. And a new Pardon is granted, and Justification is continued only on Condition that we repent of our Sins, and continue in the Practice of Holiness. For good Works are as necessary as Faith for the continuance of our Justification. And no longer than we persevere in well-doing are we in a State of Grace and Favour with God.

THE Consummation of Justification is, when God at the end of this Life, and in the great
Day

Day of Judgment, shall fully and finally absolve us from our Sins, and crown us with Glory. This compleat Justification shall be according to our Works. *For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10.* If we have done good, and perfected the Work of our Sanctification, we shall at last be fully justified against the Condemnation both of the Law and Gospel. But without holiness no man shall see the Lord, Heb. xii. 14. The same Conditions are required on our part to our full Justification, as to our Salvation. And unless we keep all the Commands of God in an Evangelical manner, and continue constant in the Practice of all Christian Duties unto the End, we have no ground to hope that we shall be fully justified by the Gospel against all the Accusations of the Law.

III. THE Meritorious Cause of Justification is the Satisfaction and Merits of Christ. The Righteousness, by which we are justified against the Law of Works, is the Righteousness of Christ, and not any Righteousness inherent in us. For a man is not justified (saith St. Paul) by the works of the law, but by the faith of Jesus Christ: even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, Gal. ii. 16. The best Works, which we perform, are imperfect in reference to the Law of Works. And our own Righteousness would rather condemn, than justify us, if God should judge us according to that Law. But
for

for Christ's Merits only God pardons our Sins ; and in Christ he accepts us as just and righteous, according to the Gospel, though we be really Sinners in respect of the Law : And therefore we are justified against the Law, not by any Works of Righteousness which we have done, but only by the Righteousness of Christ imputed to us.

AND the Righteousness of Christ is imputed to us, as our Sins were to him. Our Sins were not Christ's in themselves, but in the Effects. And his Righteousness is ours ; not in itself, but in the Effects. He suffered the Punishment due to our Sins : And we by his Sufferings receive pardon of Sins, and are used like righteous Persons, though we be not perfectly righteous according to the Law. But God doth not so impute Christ's Righteousness to us, as to account us to have done and suffered in him all that the Law requires, and such as shall be justified by the Law : But rather God for Christ's sake reputeth us just according to the Gospel, and justifieth us against the Law, as if we had not transgressed it. For if God reputed us in Christ, to have obeyed and fulfilled the Law, then he should repute that to be which is not ; and it must needs follow also, that by Imputation we should be as perfect as Christ, and that in him we have satisfied Divine Justice for the Breach of the Law, and need not Forgiveness of Sins ; which are very absurd and dangerous Consequences. And therefore Christ did not so satisfy and obey the Law in our stead, as that in God's Esteem we were in him obeying and suffering : But Christ fulfilled the Law for us, that we being in him might be justified and saved by his Merits.

IV. *THE Condition* of Justification is Faith and good Works. The Works of the Gospel, as well as Faith, are necessary to render us such as God will approve and justifie. For we must be evangelically righteous in our selves, before we can be justified by Christ's Merits against the Law. It cannot consist with the Justice and Holiness of God, to pardon and justifie such as are wholly unsanctified. Nor will Christ's Merits profit any but those that believe and obey the Gospel. For Christ hath not absolutely purchased for us pardon of Sins and Salvation, however wickedly we live : But we our selves, by the Grace of God, must believe in Christ, and lead a new Life, in order to be justified and saved by his Merits. For Christ hath not done all for us, and left nothing for us to do towards our Justification and Salvation ; but we are bound to do many things, which he neither did, nor could do for us, as to believe in a Saviour, to pray for Pardon, to repent of Sin, to strive against the Flesh, and reform our Ways, and such like. And when we are personally righteous according to the Gospel, then, and not before, God justifies us by Christ's Merits against the Law.

'Tis true, that *Faith* justifies, as it includeth the whole Condition of the Gospel, and is so put in Opposition to the Works of the Law. For that which is required of us, as the Condition of our Justification, is the *Righteousness* of the Gospel ; which consists not only in relying on Christ's Merits, but in a sincere Endeavour to perform the whole Will of God. And *Faith* is usually in Scripture set for this *Gospel-Righteousness*, in Op-

position to the Works of the Law. And in this Sense *a man is justified by faith without the deeds of the law*, Rom. iii. 28.

BUT *Faith* alone, in Opposition to the *Works* of the Gospel, is not the sole Condition of our Justification. For though Works absolutely perfect, and Works done with an Opinion of meriting be wholly excluded from Justification; yet Works of the Gospel are part of the Condition of Justification, as well as Faith: And such Works justify as directly as Faith, because they are part of the Gospel-condition. For these Works do not only prove our Faith to be sound, but themselves being part of the Condition required in the New Covenant, do justify in the same manner that Faith doth. Faith it self doth not justify as an *Instrument* laying hold on Christ's Righteousness, but as it is a Condition of the Gospel-Covenant. For if God had not put it into the Covenant as its Condition, it would not justify at all. And Works as well as Faith are by the Gospel made part of the Condition of Justification. And consequently good Works are as necessary as Faith to justify us. And so *St. James* plainly asserteth, that *by works a man is justified, and not by faith only*, Jam. ii. 24.

AND though *St. James* seems to contradict *St. Paul* in this matter of Justification: Yet if they be rightly understood, they agree. For the Works which *St. Paul* excludes from Justification, are not Works of the Gospel, but Works of the Law; that is, either perfect unsinning Obedience, or Works done with a conceit of Meriting, or *Judaical* out-dated Ceremonies, Rom. iii. 28. And that *Faith*, by which he affirms that a Man is justified, is such a Faith as worketh by Love,
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and includeth Evangelical Obedience, *Gal. v. 6.* and *vi. 15.* And the *Works* which *St. James* requires as necessary to our Justification are not legal unfinning Obedience, nor *Judaical* Observances, but only Obedience to the Gospel. So that in the Judgment of both these Apostles, 'tis true that we are justified by Faith without the Deeds of the Law : But yet we are not justified by Faith only, whether that be taken for an Assent to the Truth of the Gospel, or for relying on Christ's Merits : But the Works of the Gospel proceeding from Faith in Christ do also justify, as part of the Condition of the New Covenant.



C H A P. XXII.

Of S A N C T I F I C A T I O N.

THE third Benefit, which Christ hath purchased for us, is *Sanctification*; which is a *Work of God's Grace in us*, whereby we are made inherently holy, and enabled to forsake Sin, and to walk in Newness of Life. As God of his free Mercy in Christ calleth us unto Holiness, and justifieth us upon our sincere Conversion and Amendment ; so he affordeth us Grace sufficient to enable us to turn from our Sins unto him, and to serve him in Righteousness and true Holiness. And by the Assistance of his Grace we must reform our Ways and become holy, before God will justify us. The beginning of

Sanctification goes in order of Nature before the first Act of Justification. And we must continue the Work of our Sanctification, or else God will not continue to justify us. For Justification depends on Sanctification, and is commensurate to it, though in respect of Time there is no Priority between them.

Now *Sanctification* consisteth in mortifying sinful Lusts, and in leading a new Life according to the Rule of the Gospel. And then are we sanctified, when we are really reformed and changed from evil to good, both in the whole Bent of our Will and Affections, and in the whole Course of our Conversation. For such as are regenerate, and made Members of Christ, have crucified the Flesh with the Affections and Lusts, and are become new Creatures. And they are new Creatures who have cast off all their old Inclinations to Sin, and their vicious Habits, and are renewed by the Spirit after the Image of God in Purity and Holiness. For all that are regenerated do cease from Sin, and endeavour in all things to obey the Will of God. Though a regenerate State be reconcileable with Sins of Ignorance and Infirmary, and Sins of Inadvertency and sudden Surreption, if they be speedily repented of; yet it cannot consist with wilful Acts of known Sins, nor with any Custom of sinning. For *whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God, 1 Joh. iii. 9.* Whosoever is truly regenerated doth not commit wilful deliberate Sins, or doth not continue in a Course of Sin. For there is such a Principle of Grace in him, as moves and enables him to avoid and hate such Sins: And while he remains regenerate,

generate, he cannot sin in such a gross Manner: Or if he doth, he ceaseth to be regenerate. For if a Man wilfully neglects the Good which he knows, and doth the Evil which he dislikes, he sins against his own Knowledge and Conscience. And such sinning denominates a Man wicked, and puts him into an unregenerate State.

BUT though the Regenerate be so sanctified, that they keep the Commands of God in an Evangelical Manner, and do not allow themselves in any known Sin; yet they are by Nature prone to Evil, and often disturbed with the Flesh abiding in them. And though they do not fulfil the Lusts of the Flesh, yet the carnal Appetite continues in them, and lusteth against the Spirit, or Seed of Grace planted in their Hearts. For there is some Reluctancy between the Flesh and Spirit, while we are in this World. And our greatest Task is to restrain our natural Concupiscence, and keep it under, that it may not prevail against the regenerate Part, and entangle us in Sin. But that Propensity to Evil, which remains in the Regenerate, is not actual Sin until it be consented to. For if they resist their Inclination to sin, 'tis an Act of Virtue.

INDEED some Saints in Scripture are said to be perfect, and to have walked in all the Commands and Ordinances of the Lord blameless, *Job. i. 1. Luk. i. 6.* Yet that Perfection, which they attained, was only a Perfection of *Parts*, and not of *Degrees*; that is, they were perfect in the Gospel-sense, because they obeyed all the Commands of God in Sincerity of Heart; but they were not perfect according to the Law: For Legal Perfection, excluding the least Sin and Defect, cannot be attained by any Man in

this Life. Though we have Ability by Grace, to keep the Gospel, and to do all that God commands in such a manner, as he will accept and reward; yet we are not able to do all which the Law requires, and to obey the Will of God without any Imperfection. *For there is not a just man upon earth, that doth good, and sinneth not, Eccles. vii. 20. But in many things we offend all, Jam. iii. 2. And if we say that we have no sin, we deceive our selves, and the truth is not in us, 1 Joh. i. 8.*

AND if the Regenerate cannot perfectly keep the Law of God, but need pardon, then they cannot be saved by their own Merits; and much less can they merit Happiness for others. Though Life eternal be promised as a Reward of good Works; yet it is a Reward of Grace, and not of Merit. For good Works cannot properly deserve Salvation, unless they were equal in Worth and Value to it. But what Equality can there be between our Righteousness which is imperfect, and heavenly Happiness which is infinite? Nay, if we could do all which God commands us, yet we ought not to glory in our own Performances. *For when we have done all those things, which are commanded us, we must acknowledge that we are unprofitable servants, and have done that which was our duty to do, Luk. xvii. 10.* And how then can we merit by our Deeds, when in many things we fail of doing what God commands? The Angels in Heaven, who are free from Sin, can do no more than their Duty. And sure the best of Men on Earth are so far from doing more, that they do less good than they are bound to do, and need pardon. And what a Degree of Pride and Impiety then must it needs be, to hold

hold that a Man can do Works of Supererogation, and thereby not only merit Heaven for himself, but for others too?



CHAP. XXIII.

Of CHRISTIAN LIBERTY.

THE fourth Benefit, which Christ hath purchased for us, is *Christian Liberty*; which is that State of Grace, wherein we are freed from *Spiritual Bondage*, and have Right to the Privileges of God's Children. There are two things in this Liberty to be considered. I. *The Parts of it.* II. *The Properties of it.*

I. THE Parts of Christian Liberty are two.

1. *A Freedom from all spiritual Bondage.*
2. *A Right to the Privileges of God's Children.*

THE first Part of Christian Liberty is, *A Freedom from all spiritual Bondage*: And there are several Degrees of Liberty answerable to the several Kinds of Bondage, from which we are freed.

THE first Degree of our Liberty is, *A Freedom from Blindness of Judgment, and Perverseness of Will.* Whereas naturally we are ignorant of the things of God, and averse from good, God by his preventing Grace illuminateth our Understanding to know that which is good, and moveth our Will

to chuse it. For in our Conversion God setteth up a new Light in our Souls ; and of unwilling maketh us willing to entertain good Desires, and to do good Actions.

THE *second Degree* of our Liberty is, *A Freedom from the Guilt of Sin.* The Guilt of Sin is the Obligation to Punishment ; from which we are freed by Christ upon our Faith and Repentance. For by Christ all that believe are justified from all things, from which none could be justified by the law of Moses, Act. xiii. 38, 39. As soon as we believe and truly repent of our Sins, we are absolved from them. And so long as we abstain from Sin, and continue holy, our Freedom from the Guilt of Sin continues. For if we walk in the light, as God is in the light, the blood of Jesus Christ his Son cleanseth us from all sin, 1 Joh. i. 7.

THE *third Degree* of our Liberty is, *A Freedom from the Dominion of Sin.* As the Blood of Christ acquitteth us from the Guilt of Sin ; so doth it also purge our conscience from dead works to serve the living God, Heb. ix. 14. And if we are Sons of God through Christ, then we are not under the Dominion of Sin, but renewed by the Spirit after the Image of God in Purity and Holiness.

THE *fourth Degree* of our Liberty is, *A Freedom from the Tyranny of Satan.* When we are Servants of Sin, we are under the Bondage of Satan. For he that committeth sin is of the devil. But for this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 Joh. iii. 8. And whosoever is obedient to Christ, and serveth him as his Lord, is no longer under the Dominion of Satan. And so long as we cleave unto God, and walk in his Ways, the wicked one cannot hurt us.

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THE *fifth Degree* of our Liberty is, *A Freedom from the Curse of the Law.* The Old Law threatens to the Transgressors of it temporal and eternal Death, with the Miseries preceding. And from all these, as they are Curses, Christ hath freed the Faithful. For *Christ hath redeemed us from the curse of the law, being made a curse for us,* Gal. iii. 13. And this Freedom from the Curse of the Law is purchased for us, on Condition that we walk according to the Rule of the Gospel. And no longer than we obey the Gospel are we freed by Christ from the Curse of the Law.

THE *sixth Degree* of our Liberty is, *A Freedom from the Burden of the Ceremonial Law,* to which the *Jewish Church* was subject. For Christ by his Death hath utterly dissolved the Law of Ceremonies, and exempted us from yielding Obedience to it. And they that observe it, do in effect deny that Christ is come in the Flesh, Gal. v. 4. And 'tis also an infringing of Christian Liberty, to impose a new Yoke of superfluous Ceremonies in the Worship of God.

THE *seventh Degree* of our Liberty is, *A Freedom from the Judicial Law of the Jews.* Though such things as were Moral in that Law, are still obligatory: Yet what was meerly Political doth not bind us. But Christian Governors have Power to make other Laws for the good of the Common-wealth, and Subjects have Liberty to obey them. For many things in the *Jewish Policy* were fitted to the Condition of that Nation, and their ceremonial Worship, the Observation of which would not now be lawful. But other things in their Judicial Law may be still observed, so it be without an Opinion of Necessity.

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THE *eighth Degree* of our Liberty is, *A Freedom from Humane Constitutions, as binding the Conscience.* This Liberty is an entire Privilege of our Creation : For God alone is the Lord of Conscience ; and it cannot be bound, but where he doth bind it. And if Superiors take upon them an Authority to bind the Conscience, by imposing things as necessary, which God hath left indifferent, or by requiring Men to place Religion in the Observation of their Commands and Doctrines, we may lawfully refuse to submit to such Impositions, *Col. ii. 20, 22.* For the Conscience is exempt from Humane Power. And we ought not to be Servants of Men, so as to betray the Liberty of our Conscience, *1 Cor. vii. 23.* But when our Governors command things lawful, we are bound in Conscience to obey them ; not because they have Power over our Conscience to bind it by vertue of their own Authority, but because God himself hath commanded us to obey them.

THE *second Part* of Christian Liberty is, *A Right to the Privileges of God's Children.* The Liberty which we have by Christ, is not only privative, consisting in a Freedom from Bondage, but also positive, consisting in having a Right to the Privileges which Christ hath purchased : And there are several such Privileges.

THE *first Privilege* which we have by Christ is, *The Illumination of Mind, and Rectitude of Will.* The natural Man knoweth not the things of the Spirit of God ; neither can he will that which is truly good. But when we are made free by Christ, the Eyes of our Mind are cleared with the Eye-salve of his Holy Spirit, and our Will is reformed and freed to good. For all that are
Christ's

Christ's are led by his Spirit. *And where the spirit of the Lord is, there is liberty,* 2 Cor. iii. 17.

THE *second Privilege* which we have by Christ is, *The Assistance of Grace sufficient to enable us to obey the Commands of God in Sincerity.* As it was possible for Adam in the State of Innocency to have kept the Covenant of Works by that Power of Grace, which was consecrated with him : So it is possible for us to perform the Condition of the New Covenant by that Grace, which God is ready to give us for the seeking. For God hath graciously promised that he will give us a new Heart and a new Spirit, that we may serve him in Holiness and Righteousness all the Days of our Life, Ezek. xi. 19. Luk. i. 74, 75.

THE *third Privilege*, which we have by Christ, consisteth in God's accepting of Faith and sincere Obedience instead of perfect Righteousness. The good Works, which we perform, do not deserve God's Acceptance : But for the Merits of Christ they are approved of God, and imputed to us for Righteousness. For if we believe the Gospel, and confirm our Hearts and Lives thereunto, God will pardon our Frailties, and account us righteous according to the Gospel. And sure a great Privilege it is that God doth favourably accept those imperfect Services which we render unto him.

THE *fourth Privilege* which we have by Christ is, a Right to all the Blessings which God hath promised, both Temporal and Spiritual. For *Spiritual Blessings* are promised on Condition of Repentance and new Obedience. And they only that turn from their Sins unto God, and walk in his Ways with an upright Heart, are in favour with him, and shall receive increase of Grace,
and

and eternal Salvation. And *Temporal Blessings* also are promised on Condition of Faith and Obedience to the Gospel. For *godliness hath the promise of the life that now is*, 1 Tim. iv. 8. And none but such as are godly have sure ground to depend on God for the Necessaries and Comforts of this Life. For God hath made no Promise to bless and prosper the Wicked; though many times, according to the Pleasure of his Will, he giveth them abundance of Temporal Blessings.

II. **THE** *Properties* of Christian Liberty are two. *First, That it is Spiritual. Secondly, That it is Holy.*

First, That Christian Liberty is a Spiritual Liberty. As the Kingdom of Christ is spiritual, erected in the Hearts of his Subjects: So the Liberty which he hath purchased for us is spiritual, consisting in the Freedom of the Soul and Conscience, and not of the outward Man. *He that is called in the Lord being a servant, is the Lord's free man*, 1 Cor. vii. 22. For outward Bondage nothing impairerh the Liberty of the Conscience: Nor are we the less free before God, though we be subject to the Government of others. For 'tis no part of our Christian Liberty to be freed from the Bonds of Duty and Obedience to any lawful Power. But though we be free, in that our Conscience is not bound by Humane Laws; yet as the Servants of God, we are bound in Conscience, by vertue of God's Command, to obey our Governors in things lawful. And 'tis a most pernicious Error to hold that we are exempted from Obedience to Magistrates by vertue of Christian Liberty.

Secondly,

Secondly, THAT Christian Liberty is an *Holy Liberty*. The Liberty which we have by Christ, consists in our being freed from Sin and all its evil Consequents, and in our yielding Obedience to God with a willing Mind. For Obedience to God's Commands was no part of our Bondage: And consequently a Freedom from it is no part of our Liberty purchased by Christ. But he that is most free in the Christian Sense, is most holy and obedient to God. For the End of Christ's coming into the World was to redeem us from all Iniquity, and to make us zealous of good Works, and not to give us Licence to Sin. And if Men grow licentious, and practise Wickedness under Pretence of Christian Liberty, they do basely disparage Christianity, as if it approved of that which is Evil: And while they promise themselves Liberty, they are the Servants of Corruption. *For whoso committeth sin is the servant of sin*, Joh. viii. 34. But he that is freed by Christ is the Servant of Christ, careful to do what he hath commanded, and to avoid what he hath forbidden.





C H A P. XXIV.

Of P E R S E V E R A N C E.

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And if we are not diligent to co-work with the Grace of God in doing good, we may be overcome by Temptations, and fall from our own Stedfastness.

THOUGH the *Elect* shall never fall away from God, and perish; because they that are elected were considered in the Provision of God, as persevering in Holiness unto the End: Yet such as are now righteous, may through their own Negligence and Wilfulness turn from their Righteousness. For this is supposed by the Prophet, Ezek. xviii. 26. *When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein: for his iniquity that he hath done shall he die.* The *Righteous* here, signifies such a Man as is really righteous, and not one that only seems to be righteous. For 'tis said, that if the righteous turneth away from his righteousness, he shall die. And consequently if he doth not turn from his Righteousness, he shall not die. But how can a Man be said to turn away from his Righteousness, if he never was righteous? And he that is not truly righteous shall certainly perish, whether he casteth off his outward Shew of Holiness or not. And therefore such as are really righteous, may possibly turn away from their Righteousness.

AND it is expressly affirmed by the Apostle, that some having a good Conscience have made Shipwrack of Faith, 1 Tim. i. 19. But they that have a good Conscience, have a true Faith: For a true Faith is necessary to constitute a good Conscience. Therefore they that have a true Faith may possibly lose it.

THE Possibility also of falling from Grace, may be clearly inferred from Heb. x. 26, 29. *If we sin wilfully after that we have received the knowledge of*

of the truth, there remaineth no more sacrifice for sins. And of what punishment shall he be thought worthy, who hath troden under foot the son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace? And if they that have received the Knowledge of the Truth, and are sanctified with the Blood of Christ, may wilfully sin, and fall from Grace, then such as are truly righteous may through their own Wilfulness turn away from their Righteousness. If it be said that the Apostle here speaketh of such as are externally sanctified, this is not agreeable to the Phrase here used. For Hypocrites, or bare Professors, are no where said to be *sanctified with the blood of Christ*. Or if it be said that the Apostle doth not absolutely affirm that the Righteous may fall, but speaketh only by way of Supposition if they did fall, which may be an Admonition to keep them from falling; yet this proveth the Possibility of their falling. For if it were impossible that a Man once truly regenerated should fall away, how could such a thing be supposed? Or what need he to be admonished to take heed of falling, who cannot possibly fall?

A N D that the Righteous may turn from their Righteousness, it is evident from 2 Pet. ii. 20. *If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome, the latter end is worse with them than the beginning.* But they that have escaped the Filthiness of the World, or turned from their *Heathenish* Courses, by the preaching of the Gospel, are truly righteous. For Hypocrites cannot be said to have escaped the Filthiness of the World, seeing they
continue

continue still in their Filthiness : And such as have escaped the Pollutions of the World may, in the Apostles Judgment, be again intangled therein and overcome. Therefore they that have forsaken their old Sins, and are truly righteous, may possibly turn from their Righteousness.

AND besides, many are the *Admonitions* and *Cautions* in Scripture, which are given to the Righteous to take heed lest they fall away, and many *Threatnings* are denounced against them in case they do : As, 2 Pet. iii. 17. *Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness,* 1 Cor. x. 12. *Let him that thinketh he standeth, take heed lest he fall,* Heb. iii. 12. *Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God,* Heb. x. 38. *If any man draw back, my soul shall have no pleasure in him.* And do not these Texts of Scripture strongly argue, that it is very possible for such as are righteous to fall away ? For to what End should *Admonitions* and *Cautions* be given to the Righteous to take heed of falling, if there were no Possibility of their falling ? Or to what purpose should they be threatned in case they do fall away, if this were impossible ?

AND there is nothing more likely to make Men fall, than a fond Perswasion that it is impossible for them to fall. For when Men are possessed with such an Opinion, that after they are once truly regenerated, and in a State of Grace, they cannot possibly fall from that State, they are then apt to grow secure, and to neglect the Means to prevent their falling. And when the Righteous are negligent and secure, they may be easily overcome by Temptations, and be intangled in wicked Courses.



CHAP. XXV.

Of Assurance of SALVATION.

THE sixth Benefit, which Christ hath purchased for us, is *an Assurance of Salvation*. The Certainty of attaining Salvation depends on the Certainty of our Perseverance in the true Faith. For Salvation is promised only on Condition of Faith and sincere Obedience to the Gospel. And as long as we continue in the Obedience of Faith, so long we have good ground to hope for Salvation. The State of our Souls is always answerable to the Course of our Lives. If we obey the Will of our heavenly Father, we shall enter into the Kingdom of Heaven, *Matth. vii. 21.* But if we continue in any wicked way, we are under the Wrath of God, and have no right to the Promise of Salvation. *For without holiness no man shall see the Lord, Heb. xii. 14.*

AND when we understand the Precepts of the Gospel, if we compare our Actions therewith, we may certainly know whether we obey them in Sincerity or not. And if we find that the Temper of our Heart, and the Course of our Life, is agreeable to the Precepts of the Gospel, then we may be assured that at present we are in favour with God, and have right to Salvation. *For hereby (even by Deeds*

Deeds of Love) we know that we are of the truth, and shall assure our Hearts before him, 1 Joh. iii. 19. And when we are led by the Spirit, and do bring forth the Fruits thereof, the Spirit it self beareth witness with our spirit, that we are the children of God, Rom. viii. 16. The Testimony of the Holy Spirit is agreeable to the Word of God. And that Spirit doth no longer witness that we are Sons of God, than while we perform the Duties of Sons according to the Word. And so long as we continue in well-doing, we may have sound Joy and Comfort in believing, and know certainly that we are in a State of Grace, and rightly qualified for Salvation.

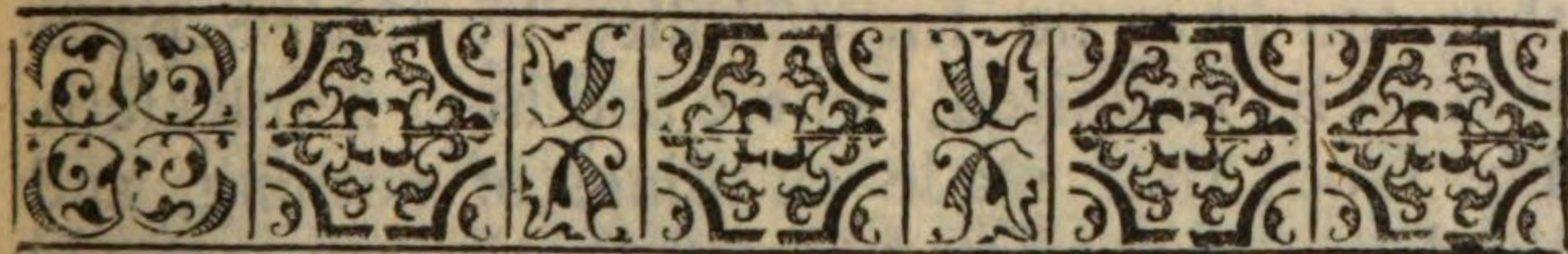
BUT though we may certainly know our good Estate at present; yet we have no infallible Assurance, but only sound Hope of future Happiness. For Salvation is promised only on Condition of Holiness, and Perseverance therein. And no longer than we perform this Condition can we be assured of Salvation. For we can be no more certain of Salvation, than we are certain of our Perseverance in Holiness. And our Perseverance in well-doing being at most but highly probable to us, we cannot be infallibly assured of Salvation. But all the Assurance we have here of Salvation is an Assurance of Hope. For we are saved by hope, Rom. viii. 24. And Hope respecteth not only the Promise of Salvation, but also our Performance of the Condition required in order to obtain it: For our Right to Salvation is founded on our Holiness and Perseverance in well-doing: And the Degree of our Assurance of Salvation usually holds Proportion to the Degree of our Graces. They that are Beginners in Grace, may have a probable Hope of their Sal-
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vation. And they that are well grown in Grace may have a full Assurance of Hope, that nothing shall be able to separate them from the Love of God.

BUT yet they that have the greatest Hopes of Glory, have also such Abatements, as are proper to preserve Humility and godly Fear. And some that are grown towards Perfection, may be troubled with Doubtings about their Condition. So *Job*, who was a perfect and upright Man, was sometimes so perplexed with inward Temptations, as well as outward Troubles, that he bitterly complained that the Arrows of the Almighty were within him, and that the Terrors of God set themselves in array against him, *Job* vi. 4. And holy *David* also was often troubled in Mind, and sometimes bewailed his Condition, as if he had been forsaken of God. *Lord*, (saith he) *why castest thou off my soul? Why hidest thou thy face from me?* *Psal.* lxxxviii. 14. And many that are in a State of Grace may be fearful of their Condition at some times, especially when they are under Temptation. For to be certainly assured of Salvation is not a Duty; nor is it always in our Power to be free from Trouble and Dejection of Spirit.

NOR is our Condition the worse, when we are doubtful of it, if we continue to do our Duty. For our spiritual State is not to be judged by our Confidence, but by the Temper of our Heart, and the Course of our Life. If our Confidence out-runs our Growth in Grace, it may prove a dangerous Delusion. And our Condition is the more miserable, if we flatter our selves with hopes of Peace and Blessedness, when we are destitute of good Works. For 'tis
not

not a good Conceit of our selves, when we have no ground for it, will make us blessed. But when we have small Comfort and Encouragement in well-doing, if notwithstanding we proceed therein, our Virtue is the greater, and our Condition blessed. And we are as high in God's Favour, when we are deprived of those Joys, which usually attend his Service, as when we have them, if we continue still holy and obedient to him. For while we cleave close to God, and endeavour the best we can to walk in his Ways, our Condition is safe and blessed in it self, though there be a Damp upon our Spirits at present, and our Confidence of Happiness be small. For as a strong Perswasion of Mercy, when we are wicked, cannot make us happy: So neither can Dejection of Spirit, when we are holy, render our Condition bad.



C H A P. XXVI.

Of the RESURRECTION of the DEAD.

TH E seventh Benefit, which Christ hath purchased for us, is the *Resurrection* of our Bodies. As Christ arose from the Dead by the Power of his Godhead: So in and by him we have good ground to hope that we also shall be raised from the Dead. For *Christ is the resurrection and the life: he that believeth*

in him, though he were dead, yet shall he live, Joh. xi. 25. For Christ by his Death hath redeemed our whole Man : And because he is risen from the Dead, 'tis evident that he hath gotten the Victory for us over Sin and Death ; and there is nothing now that hinders our Resurrection. But since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 20, 21, 22.

AND sure God, who hath purposed in Christ to raise the Dead, is sufficiently able to do it : For God knoweth exactly what Dust and Ashes belong to every Body ; and he is able in a Moment to quicken the dead, and to call those things which be not, as though they were, Rom. iv. 17. Though our Bodies be dissolved into Dust, and our Parts be variously scattered, yet they are all within the Knowledge and Power of God ; and they can have no Impossibility by their Separation to be re-united, where and how he pleaseth. For God, that made all things of nothing, and the Body of the first Man of Earth, can as easily re-make the Bodies of Men of that Dust into which they are dissolved. And though we cannot well conceive how the same Bodies of Men, which suffer so many Changes, should be safely restored ; yet God is able to do far more than we can understand. We know not how Seed that is cleansed and purified brings forth a Stalk and Corn mixed with Chaff. We know not how Roots yearly send forth Flower of like Form and Quality : But yet we see that God hath implanted such a Nature in these things, that they never fail to produce their expected Fruits.

AND

AND indeed the natural Restauration of Vegetables doth lively shadow forth the Resurrection of our Bodies. The Plants and Flowers lie buried in the Earth a long Season ; but in the Annual Resurrection they arise out of their Graves, blossom, and flourish. And *that which is sown* (saith the Apostle) *is not quickned, except it die.* And if these things are continued by successive Resurrections, why should it be thought impossible that God should raise our Bodies from the Dust, into which they are converted ? For God is as able to restore Man to himself after divers Changes, as to restore these things to Man after Corruption. And if we consider that it is God, who hath purposed to raise the Dead, we have no reason to doubt of the Performance : But we may be sure that he will make the Grave come to Restitution. So that Death it self, which destroys our Bodies for a time, cannot cut off our Hope of the Resurrection.

THE Resurrection shall be general ; and not only the *Righteous*, but also the *Wicked* shall be raised from the Dead ; but upon a different Account, and unto a different End. The *Righteous* shall be raised from the Dead by vertue of Christ's Resurrection, because he is their Head and Saviour, that they may be crowned with Glory and Happiness. And the *Wicked* shall be raised from the Dead by the Power of Christ as their Judge, that they may suffer eternal Vengeance both in Soul and Body. *For there shall be* (saith St. Paul) *a resurrection of the dead, both of the just and unjust, Act. xxiv. 15.* *The hour is coming* (saith our Saviour) *in which all that are in the graves shall hear the voice of the son of Man, and shall come forth, they that have done good unto the resur-*
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rection of life, and they that have done evil unto the resurrection of damnation, Joh. v. 28, 29. And therefore all that are dead, without Exception, shall be raised from the Dead in the last Day. Nay, Death it self shall at last be utterly destroyed or subdued, 1 Cor. xv. 26, 54. But there can be no utter destroying or subduing of Death, unless the Resurrection be general: For if any Man were left still dead, Death would not be swallowed up in Victory.

BUT though all that are dead shall be raised unto Life: Yet they that are alive at Christ's coming shall not arise, because they never died; but they shall be only changed: *For we shall not all sleep, but we shall be all changed*, (that is, they that are alive at the last Day shall not die, but all, both Dead and Living, shall be changed) and that in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and such as are then alive shall be changed, 1 Cor. xv. 51, 52. And this Change shall be to them as a Resurrection.

AND the same Bodies of Men which died shall be raised. *For in our flesh shall we see God, whom we shall see for our selves, and our eyes shall behold, and not another*, Job xix. 26, 27. But if the same Bodies of Men which died should not be raised, but new ones formed, this would not be a Resurrection, but a new Production; because nothing can be properly said to be revived but that which died: Nor can it consist with the Nature of a just Retribution, that he who glorified God in one Body should be glorified in another; or he who sinned in one Body should be punished in another. But because the Body concurred with the Soul in doing Good or Evil, 'tis just that

that both should be brought into Judgment, and be recompensed according to their respective Works.

THOUGH in the Resurrection the Bodies of Men shall be changed; yet that Change shall be only in respect of their *Qualities*, and not of their *Substance*. For these mortal and corruptible Bodies shall put on Incorruption and Immortality, 1 Cor. xv. 53. which argues that there shall be the same Bodies endued with new *Qualities*; because there can be no change but in the same Substance.

THE *Qualities*, wherewith the Bodies of Men in the Resurrection shall be endued, shall be different according to their Works.

THE Bodies of the *Wicked* shall be raised up immortal and incorruptible. For they shall still remain, that they may endure eternal Torments. But they shall be raised in great Contempt and Dishonour, and with all Blemishes and Deformities, suitable to their cursed Condition.

THE Bodies of the *Righteous* shall be raised in Power and Glory, and be made *spiritual* and *incorruptible*. For Flesh and Blood, as it is weak, mortal, and subject to Corruption, cannot inherit the Kingdom of God, 1 Cor. xv. 50. And therefore these Bodies of ours, which are now mortal and corruptible, shall in the Resurrection put on Incorruption and Immortality, 1 Cor. xv. 53. And we shall not die any more; but we shall be equal to the angels, and be children of God, being children of the resurrection, Luk. xx. 36.

THESE Bodies also of ours, which are now weak and infirm, shall be raised in Power, and be made Perfect. Whatsoever Blemishes and Imperfections were before in our Bodies shall be done away: And as they were sown in Weakness, so they shall

shall be raised in Power, 1 Cor. xv. 43. And we shall be enabled to continue without the Use of those Means, which are here necessary to sustain Nature.

THESE Bodies likewise of ours shall be raised in Glory, and be made Spiritual. *It is sown in dishonour, it is raised in glory. It is sown a natural body, it is raised a spiritual body,* 1 Cor. xv. 43, 44. And by a spiritual Body it is not meant that it shall be turned into a Spirit, but that it shall be ruled by the Spirit of God, and be adorned with spiritual Qualities, and with cœlestial Splendor and Glory. For *Christ shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself,* Phil. iii. 21.

THE Duties arising from the Belief of the Resurrection are two.

First, THE Belief of the Resurrection should move us to arise unto Newness of Life. The Soul must arise from the Death of Sin unto the Life of Righteousness, otherwise the Body cannot be capable of a glorious Resurrection. For if we do not walk according to God's Will here, we shall arise indeed, but unto Condemnation. Whatsoever a Man sows that shall he also reap. He that hath part in the first Resurrection unto Newness of Life, shall not be under the Power of the second Death, *Rev. xx. 6.* But our Bodies shall never be raised unto Glory hereafter, except here they become Temples of the Holy Ghost. And therefore let us be careful to preserve our Bodies in Sanctification and Honour, that they may be qualified for a blessed Immortality.

Secondly, IF we have an assured Hope to arise unto a Life immortal, then we have sufficient ground of Comfort in all our Christian Miseries.

IF

If there shall be no Resurrection, there could be no hope to be perfectly happy in another World, but Death would put a Period to our Life and Hope together. For if in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19. But seeing we are assured of a Life after Death, and such a Life as no Death shall follow; why should we be terrified with Afflictions, or dismaied with the Thoughts of Death? Though we do or suffer much for Religion, yet our Labour shall not be in vain in the Lord; but we shall be fully rewarded at the Resurrection of the Just. And this Hope is enough to revive our Spirits in the Day of Adversity. Nay, the Hope of the Resurrection is able to comfort and fortifie us against the Fears and Terrors of Death it self. For when we are assured that the Sting of Death is taken out, and the Malignity of it is cured, we have no Cause to be over-much terrified with the Apprehensions of it.



C H A P. XXVII.

Of LIFE Eternal.

THE eighth Benefit, which Christ hath purchased for us, is *Life Eternal*. Though all Men, both good and bad, shall be raised from the Dead; yet they shall be raised unto a different State according to their Works. The *Righteous* shall be raised unto an immortal

mortal State of Joy and Happiness, which is properly *Life Eternal*: And the *Wicked* shall be raised unto an immortal State of Sorrow and Misery, which may be rightly termed *Death Eternal*. And both these States it will be requisite here to explain.

LIFE Eternal is that blessed State, wherein the Righteous shall be perfectly glorified both in Soul and Body, and enjoy God for ever in Heaven. There are three things in this heavenly Happiness to be considered. I. *The Parts of it.* II. *The Degrees of it.* III. *The Duration of it.*

I. THE Parts of heavenly Happiness are these two. First, *The Glorification of our Nature.* Secondly, *The Enjoyment of God in Christ.*

THE first Part of heavenly Happiness is, *The Glorification of our Nature.* The Souls and Bodies of the Righteous in Heaven shall be purified and made perfect.

THE Souls of the Righteous shall be raised to the utmost Perfection, whereof they are capable in all their Faculties. The *Understanding* shall be so enlightened with heavenly Wisdom, that we shall clearly know all things necessary to make us perfectly happy. *For now we see thorow a glass darkly, but then face to face: now we know in part; but then shall we know, even as also we are known,* 1 Cor. xiii. 12. Our *Will* shall be made conformable to the Will of God, and be endued with exact Holiness and Righteousness, and with perfect Liberty, not only from the Servitude of Sin, but from the Aptitude of sinning. For in the State of Glory our Will shall be so governed by the Holy Spirit, and freed unto Good, that we shall always will what God willeth, and have

no Inclination unto Evil. And all our *Passions* and *Affections*, which are still necessary ; as *Love*, *Joy*, shall be purified, and made in all things subject to the Will of God ; and the rest that are evil and unprofitable, as *Envy*, *Grief*, *Anger*, and the like, shall be abolished.

THE *Bodies* also of the Righteous in Heaven shall be made perfect and glorious. For they shall be freed from all inward Defects and Infirmities, and from all outward Miseries and Injuries. They shall not there need Meat and Drink, and other Means, which are here necessary to sustain and refresh Nature, but shall be preserved without them : Neither shall they be liable to any Wants or Weaknesses, to Hurts and Dangers ; nor shall they be any more subject to Pains, or Grief, Diseases, or Death : But they shall be made immortal and incorruptible, powerful and impassible, and adorned with Beauty and Comeliness, with Majesty and Honour. For these mortal and corruptible Bodies, which are sown in Weakness and Dishonour, shall be raised in Power and Glory, and put on Incorruption and Immortality, 1 Cor. xv. 43, 53. And when Christ, who is our life, shall appear, then shall we also appear with him in Glory, Col. iii. 4.

THE second Part of heavenly Happiness is, *The Enjoyment of God in Christ*. As God is the Author of our Happiness, so he also is our Reward and Happiness. For nothing less than God can satisfy the Desires of the Soul, and fill it with fulness of Joy. And if we enjoy God, who is the Fountain of Felicity, we cannot need any thing to compleat our Happiness. For God only is Good by himself, and perfectly Good without any Evil ; and needs then must the Enjoyment of him make us perfectly happy. AND

AND the Enjoyment of God in Heaven consisteth both in *Beholding* him and his Excellencies, and also in *Communicating* with him in all his Glory and Happiness. When we shall be glorified in Heaven, the Eyes of our Mind shall be so enlightened, that we shall know so much of the Glory and Excellencies of God, as will conduce to our Happiness. And though with our bodily Eyes we shall not see the Divine Nature, because it is spiritual and invisible: Yet we shall indirectly, and as it were by Reflexion, behold the Wisdom, Power, Goodness, and Perfections of God in his glorified Saints, and especially in our Lord *Jesus*, who is the Brightness of his Glory. And this will be a chief part of our heavenly Happiness, even to see God, and behold our Saviour in all his Glory and Dignity. For *this is life eternal, to know the only true God, and Jesus Christ whom he hath sent*, John. xvii. 3. But this *Vision* of God, wherein our Felicity consisteth, is not a bare Sight and Knowledge of him, but such as renders us lively Images of him. For we shall see him as he is, because we shall be like him, 1 *Joh.* iii. 2. And we shall be happy in beholding God, because we shall be changed into a true Resemblance of him.

AND we shall not only *behold* God and his Excellencies, but also *communicate* with him in all his Glory and Happiness. For in Heaven God himself immediately will be all in all to us. He communicates his Goodness and Blessings to us in this Life by inferior Means, and in a small Measure. But in the Life to come, by his own All-sufficiency without Means, he will supply both our Souls and Bodies with all the good things which we can desire. And because God is

is infinite in Goodness and Excellencies, therefore the Happiness, which we shall enjoy in him, will be infinite, and exceed the Extent of our present Thoughts, as much as our Thoughts exceed our present Enjoyments. For when we enjoy God, in whom is all Good, we shall want nothing, but have a perfect Fulness of whatsoever may conduce to our Happiness.

AND as our chief Happiness in Heaven consisteth in knowing and enjoying God : So the next Ingredient of it is, to know our blessed Saviour *Jesus* Christ and his Excellencies, and to be Partakers of his Glory ; and likewise to be acquainted with the glorified Saints and Angels, and to converse with them in heavenly Exercises, and to be exceedingly delighted with their Society.

BUT in order to enjoy God and Christ, and the blessed Inhabitants of Heaven, and to be perfectly happy in the Enjoyment of them, we our selves must resemble them, and be of the same Mind and Disposition with them. And unless our Souls be endued with an heavenly Temper, we are not capable of enjoying any Happiness in Heaven. But we must become holy, as God is holy, before we can be united to him and enjoy him. And if we would have Fellowship with Christ and his holy Angels and Saints in Heaven, we must be conformable to them in Mind and Behaviour. For how are we fit to be admitted among the Inhabitants of Heaven, and how can we be happy in their Society, unless our Inclinations and Desires suit with theirs, and we delight as they do in Acts of Piety and Virtue, and are arrived unto an heavenly State.

AND that State, which is necessary to dispose and qualify us for the Happiness of Heaven,
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consists in Piety and Holiness. For Life eternal is begun here in a pious and virtuous Life. And Glory is nothing but Grace improved to the highest pitch, and made perfect. And when we have so long accustomed our selves unto a Course of Holiness, that we hate Vice and Sensuality, and rejoyce in God, and take Pleasure in Well-doing, we are then endued with an heavenly Temper, and rightly qualified for Happiness in Heaven.

II. **T**HE *Degrees* of Happiness, largely taken, are these three. The first *Degree* of it is in this World, when we being sanctified and justified have Peace with God, and are adopted Heirs of Heaven. For he that believeth in Christ *hath everlasting life, and shall not come into condemnation; but is passed from death unto life,* Joh. v. 24.

THE second *Degree* of Life Eternal, is that Happiness which is conferred on the Soul as soon as it is separated from the Body. For the Souls of the Righteous immediately after Death are received into the highest Heaven, and live with Christ in Glory, *Phil. i. 23.* And *when we are absent from the body, we are present with the Lord,* 2 Cor. v. 8.

THE third *Degree* of heavenly Happiness is, when both Soul and Body being re-united in the Resurrection, shall be crowned with Glory and Happiness in Heaven. And this Happiness, in respect of several Persons who shall enjoy it, hath also divers *Degrees*. For as some have been more zealous than others to promote God's Glory, so their Reward shall be greater. Though all the Righteous in Heaven shall enjoy God the Chief Good, and receive as great Happiness;

pineness, as they are capable of receiving; yet some shall excel others in Glory and Felicity. For in Heaven are many Mansions and Degrees of Glory answerable to the several Degrees of Holiness and Virtue, which Men have acquired.

III. *THE Duration* of heavenly Happiness is eternal. The Life and Felicity, which in God we shall hereafter enjoy, is like God the Author of it, everlasting, and yet always fresh and pleasing. And *that inheritance, which is reserved for us in heaven, is incorruptible and undefiled, and fadeth not away,* 1 Pet. i. 4. But after many thousand Years are expired, our heavenly Happiness will be as far from ending, as it was the first Day we entered into it. For *if our earthly house of this tabernacle were dissolved, (saith the Apostle) we have a building of God, an house not made with hands, eternal in the heavens,* 2 Cor. v. 1. And though the *Eternity* of our Happiness in Heaven be but a Circumstance; yet it is so considerable, that without it all that Happiness would be imperfect: For the Joys in God's Presence, and the Pleasures at his right Hand, would not be full, nor free from Discontent and Trouble, if at last they should have an End. But the Consideration that they must once cease, would much allay the Sweetness of them.

THE Duties arising from the Belief of Life Eternal are three.

First, If Life Eternal be promised to us on Condition of Holiness, then we should endeavour to make our selves mete for it, that we may enjoy it. And *if we would enter into life, we must keep the commandments,* Matth. xix. 17. For Obe-

dience to God's Will is both the Condition of Salvation, and also the Qualification necessary to fit us for it. And every Man that hath hope to live with Christ in Glory, *purifieth himself even as he is pure*, 1 Joh. iii. 3. And sure that Happiness, which is reserved for us in Heaven, on Condition that we continue patient in well-doing, is enough to stir us up to Action, and to quicken our Endeavours. And if we well understood and considered the Greatness of heavenly Happiness, we should be much more diligent than we are in using the Means to obtain it.

Secondly, If heavenly Happiness be infinite in Greatness and Duration, then we ought to esteem and seek it above any perishing Enjoyments. For that Happiness which is greatest, and of longest Duration, deserves to be most valued and sought. And if we were wise for our selves, we should labour much more for the things which endure unto everlasting Life, than for those that will quickly perish. For it is the best Wisdom to fly from the greatest Evils, and to secure the most considerable Happiness. But it is the worst Folly to forfeit all our Right to the Life of Glory, for the vain Comforts of this transitory Life. For however the Felicity of this World being present and sensible, seems to many Men more valuable and desirable than spiritual and eternal Happiness : Yet hereafter things will put on another Face ; and then the Enjoyments of this World, which are now so much esteemed, will appear to be little worth ; and the Favour of God, and the Peace of a good Conscience, and a firm hope of Salvation, will be acknowledged to be a Matter of the greatest Concernment and Advantage.

Thirdly,

Thirdly, If heavenly Happiness be infinite and eternal, then we should be content to suffer any Afflictions here rather than miss it. Though we are sometimes put to Inconvenience and Trouble on Earth to gain Heaven, yet we shall be no Losers thereby. *For the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18.* And the very Hope of that Glory is sufficient to mitigate the Weight of our Crosses. How many adventure their Lives to purchase a little vanishing Honour and Riches in this World? And shall not we be willing to endure as much for unspeakable Glory and Happiness in another World? The utmost that they can expect as a Recompence for all their Travel and Trouble is, to enjoy the poor empty Comforts of this World for a little time. But *our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17.*

THUS far of *Life Eternal*: Now follows *Death Eternal*; which is that cursed State of Sorrow and Pain, which the Wicked shall endure for ever in Hell. There are three things in this Death to be considered. I. *The Parts of it.* II. *The Duration of it.* III. *The Equity of it.*

I. THE Parts of *Death Eternal* are two: *The Punishment of Loss, and the Punishment of Sense.*

The Punishment of Loss, which the Wicked shall suffer, is an eternal Separation from the gracious Presence of God, and an Exclusion from all that Happiness, which they might have enjoyed, accompanied with Remorse and Sorrow for losing it, and an everlasting Despair of obtaining it.

For they that obey not the gospel of our Lord Jesus Christ,

Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. i. 9.

The Punishment of Sense, which shall be inflicted on the Wicked in Hell, is the heavy Wrath of God and intolerable Torments, which they shall endure without Intermission. For every Transgression and Disobedience shall receive a just Recompence of Reward. And they that continue impenitent in their Sins, shall suffer the Vengeance of eternal Fire.

BUT it is very probable, that by the *Fire of Hell* is not meant any material Fire, but the fearful Wrath of God poured out on the Soul and Body. For though the Body be subject to burning with culinary Fire, yet the Soul is not. And therefore *Hell-fire* is not a material Fire, but a grievous Torment fitly compared to Fire. For the Holy Scripture condescending to the Weakness of our Capacity, useth the Similitude of *Fire, Brimstone, a Prison*, and such like, to express the dreadfulfulness of the Torments in Hell; because these things are apt to impress horrible Pains in our Bodies.

II. *THE Duration* of Punishment in Hell is eternal. The Persons of the Wicked shall not be annihilated, but they shall remain for ever to endure Torments. And the Torments themselves shall never cease. For there is no deliverance out of the Prison of Darkness, no Redemption from Hell: *But there the worm dieth not, and the fire shall never be quenched, Mark ix. 43, to 49.* For where Guilt always remaineth, Punishment is ever due; and the Justice of God will never fail to inflict it. But they that die in their Sins shall

shall never be freed from Guilt. For after Death there are no Means left to repent ; without Repentance there is no Pardon ; and without Pardon the Guilt of Sin always remaineth : And therefore they that die in their Sins shall be eternally punished.

III. *THE Equity* of *Death Eternal* depends on the Choice which God hath given us, to be happy or miserable for ever. Though there be no Proportion between the present Pleasures of Sin, and the future Torments which the Wicked shall suffer : Yet it is agreeable to the Justice of God to inflict eternal Punishment for the Sins of a few Years. For God hath set *Life* and *Death* before us : *Life* on condition of sincere Obedience to his Will, and *Death* in case of obstinate Continuance in Sin. And therefore they that refuse *Life*, and chuse to walk in the Way which leadeth to *Death*, do justly deserve to be punished with *Death* according to their own Choice. For 'tis most equal that they should suffer eternal Destruction, who will not endeavour to escape it. And it is not hard to deny Mercy to those, who will not accept it on reasonable Terms.

THE Belief of *Death Eternal* should deter us from Sin, and drive us to Repentance. There is nothing can bring Men to Hell but Sin ; and no other Sin but that which is not repented of. If we turn from our Sins unto God, he will be gracious unto us, and abundantly pardon us. But if we continue in Sin without Repentance, there is no hope of Pardon, but a fearful looking for of Judgment and fiery Indignation : And there-

therefore let us in due time break off our Sins by Repentance, that we may escape the Wrath to come.



CH A P. XXVIII.

Of the CHURCH, with the DISTINCTIONS, ATTRIBUTES, and NOTES thereof.

 O much of the Benefits which Christ hath procured by his Mediation: Now follow the *Partakers* of those Benefits; and they are the faithful Members of the Church. For the special Benefits of Redemption are conferred on those only, who belong to the Church. And there is no ordinary way of Salvation out of the Church.

THE Church is an orderly Society of Men, professing the true and entire Faith of Christ without Mixture of pernicious Errors. This Church is one Body united by one Spirit under one Head. *For as we have many members in one body, and all members have not the same office: So we being many are one body in Christ, Rom. xii. 4, 5.* Though there be many particular Churches; yet being all united in the same Head Jesus Christ, and communicating in the same Doctrines and Worship, they are all but one true Church. There are four things concerning the Church chiefly to be

be considered. I. *The Distinctions of it.* II. *The Attributes of it.* III. *The Notes of it.* IV. *The Head and Members of it.*

I. **T**HE *Distinctions of the Church* are divers; but the principal are these. *First*, The Church is distinguished into the Church *Triumphant* and *Militant*.

THE *Triumphant Church* is that blessed Company of holy Angels, and of the Spirits of just Men made perfect, who reign with Christ in Glory, *Heb. xii. 22, 23.* The Saints in Heaven triumph over God's Enemies, and their own, and rejoyce for that Victory which God hath given them. The Angels also rejoyce with them for their Dignity and Felicity. And all conjoyn in worshipping God, and in praising and glorifying his holy Name, saying, *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be given unto our God, for ever and ever, Amen, Rev. vii. 12.*

THE *Militant Church* is the Society of Christians, who in this World fight under the Banner of Christ against their spiritual Enemies, in Hope and Expectation of their Crown and Triumph. The Life of true Christians is a Warfare: And no sooner are we listed under the Standard of Christ, and marching towards Heaven, but divers Enemies assault us; and endeavour, both by secret Treachery, and open Violence, to overcome us. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, *Eph. vi. 12.* And therefore, as good Soldiers of Jesus Christ, we endure Hardness, and fight the good Fight

of Faith; taking unto us the whole Armour of God, that we may be able to withstand in the evil Day, 2 *Tim.* ii. 3. and iv. 7. *Eph.* vi. 13.

Secondly, THE Church Militant is distinguished into the *Invisible* and *Visible* Church.

THE *Invisible Church* is the Company of sincere Christians, who do not only profess the true Faith of Christ, but do also live according to their Profession, and serve God in Righteousness and true Holiness. And those faithful Christians, who are the *Invisible Church*, are the best and principal Members of the *Visible Church*. And if the Church be strictly taken for that Society, which is the mystical Body of Christ united to him by the Spirit, then the Faithful only are the Church of Christ.

AND the Faithful are called the *Invisible Church*, not because their Persons, or their Profession and Works are invisible, but because the Purity of their Hearts, and their inward Holiness, are not seen by Men. For the Church is not called *Invisible*, in this Sense, that true Believers and their Profession shall become invisible. But the true Church, from the Beginning of Christianity, hath always been, and shall continue in some State of *Visibility*, though sometimes more conspicuous, sometimes less. For Christ hath promised to be with his Church unto the End of the World, *Matth.* xxviii. 20. And he hath assured us, that *the gates of hell shall not prevail against his Church*, *Matth.* xvi. 18. Though certain particular Churches, such as the *Roman* is, may forsake the Truth, and wholly perish: Yet some Society of Men, professing the true Religion, shall continue unto the End of the World. And if there were not some found that profess the

the true Faith, and worship God in Christ, there could not be a Church.

INDEED sometimes it may happen in time of great Persecution, or spreading Heresies, that the Number of true Professors may be small, and the World may take no notice of them, or persecute them as Enemies to the Truth. This was the State of the Christian Church in the Time of *Athanasius*, who with a few others maintained the true Faith against the *Arian* Heresie. And so the true Professors in the *Roman* Church, before the Reformation of Religion, were much obscured by a prevailing Faction, which held erroneous Doctrines. But yet there were many wise and good Men long before *Luther*, who openly complained against the Corruptions in the *Roman* Church, and earnestly desired a Reformation, as the Epistle of Bishop *Grosthed*, the Writings of *John Gerson*, the History of the *Waldenses*, and others, do sufficiently testify.

THE *Visible Church* is a Society of Men openly professing the true Faith of Christ. Though the Faithful only are Members of Christ, and most properly the Church of God: Yet all that profess Christianity in all humane Accounts are Members of the *Visible Church*. For the Church largely taken containeth good and bad Members, who agree in outward Profession, and have Communion in all external Duties of Divine Worship. For the Church is compared to a Field containing good Seed mingled with Tares, *Matth.* xiii. 24, to 31. And it is also compared to a Net cast into the Sea, which gathereth into it all sorts of Fishes, good and bad, which are not separated one from another, 'till they be cast out upon the Shore, *Matth.* xiii. 47, 48.

AND

AND that Visible Church, which maintaineth all things necessary to Salvation, and doth not impose any pernicious Errors, is the true Church with which we ought to hold Communion. For we must be Members of the true *Visible Church*, if we would be Members of the *Invisible*. And so long as we may communicate with a Church in Doctrine and Worship without sinning thereby, we cannot justly separate from it. But when a Church doth not only err in Fundamentals of Religion, but also enjoyns all that will hold Communion with her to partake in Sin and Error, then there is a just and necessary Cause of Separation from her. For God himself hath commanded us to separate from a Church, when we cannot communicate with it without committing Idolatry, or some other Impiety, 2 Cor. vi. 17. And seeing we could not worship God according to his Will, unless we left *Popery*, therefore there was a Necessity for us to forsake it. For the *Romish Church* was so corrupt in Doctrine and Worship, that we could not continue in the Communion thereof without the Profession of known Errors, and the Practice of known Corruptions. And because *Rome* would not reform her Errors, nor suffer a Reformation to be made, it was lawful and necessary for us to reform our selves. And we are not guilty of Schism in separating from her, but she that gave the just Occasion of it.

II. THE *Attributes* of the Visible Church are two. 1. *Sanctity*. 2. *Universality*.

I. THE Church is called *Holy* for several Reasons. She is Holy in regard of Vocation, because all her Members are called to be Saints, and are appropriated unto God, and so are *relatively* Holy.

Holy. The Church also is Holy in regard of the Obligation, whereby all her Members are bound to be Holy. For the Precepts of the Gospel do strictly enjoin Holiness and Virtue. And every one that nameth the name of Christ, ought to depart from all iniquity, 2 Tim. ii. 19. And the Church likewise is Holy, especially in respect of the faithful Members of it, who are *inherently* Holy.

2. THE Church is called *Catholick* or *Universal* upon two Accounts: *First*, Because it is not limited, as the *Jewish* Church was, to one People and Place, but extended successively to all Parts of the World. *Secondly*, Because it professeth and maintaineth the true *Catholick Faith*. And that Church which holdeth the true Faith, may be rightly termed *Catholick*, though it be confined at one time to a small Part of the World. For it is not necessary that the true Church be always greater in Multitude and Amplitude than Hereticks, or other Societies of Men: But it is sufficient that it be by degrees spread over the World, and that it keep the true ancient Faith inviolable.

III. THE *Notes*, whereby the true Visible Church may be known, are three.

THE *First Note* of the true Church is, *The Profession of the entire Faith of Christ*. The true Faith is so essential to the true Church, and inseparable from it, that it constitutes the Church, and without it there cannot be a Church: For the true Church is *built upon the foundation of the Apostles and Prophets*, Jesus Christ himself being the *chief corner stone*, Eph. ii. 20. And there is no other way to know that any Society is a true Church, but by their professing the true Faith.

We

We may see the Company of Men, which are the Church; but we cannot be assured that they are the true Church, unless we know that they hold the true Faith. And we cannot certainly know what the true Faith is but by the Holy Scriptures. And consequently we must be directed by the Scriptures, to know which is the true Church. And when the Doctrines, which the Church teacheth, are grounded on the Holy Scriptures, and nothing contrary thereunto is maintained, that Church is a true and pure Church. But that cannot be a true Church, which erreth pertinaciously in some main Grounds of Faith.

AND if our Doctrines, and those of the *Roman* Church be compared with the Holy Scriptures, it will evidently appear that our Church, and not theirs, is the true Church. For our Religion is no other than that which is delivered in the Holy Scriptures. But the *Romish* Religion, properly so called, hath no Foundation in the Holy Scriptures; and consequently the *Roman* Church is no sound Church. They may indeed be called a Church, because they profess Christianity; as a Man that hath the Plague upon him is still a Man, though to be shunned. But if a Church be taken for a Company of true Believers, professing those Doctrines only as necessary to Salvation, which Christ hath taught, so their Church is no Church of Christ.

THE *second Note* of the true Church is, *The right Use of the Sacraments, Baptism and the Lord's Supper.* These Sacraments were ordained by Christ, not only to be Means and Pledges of Grace, but also Marks to distinguish the Members of the Church from those that are without:
For

For by one spirit we are all baptized into one body, 1 Cor. xii. 13. And we being many are one bread and one body : For we are all partakers of that one bread, 1 Cor. x. 17. As the Jews formerly were distinguished from other Nations by Circumcision and the Passover : So the Church of Christ, by the right Use of Baptism and the Lord's Supper, may be known from all which are Strangers to the Faith. But this is no sure Note to distinguish Orthodox Christians from Hereticks and Schismatics ; because they may all observe the right Administration of the Sacraments.

THE *third Note* of the true Church is, *An Union of Men in the true Faith under lawful Pastors.* As the Church is one Body, consisting of many Members, so the Members ought to consent in the Truth, and to perform their Duties towards each other in Love, according to their respective Places. And when an orderly Connexion between the Pastors and People in the true Faith and good Discipline is maintained and preserved, this is a sure Mark of the true Church. For the true Faith distinguisheth the Orthodox Church from Hereticks : And Order and Unity among Men in the true Faith, is an Evidence to discern Catholick Christians from Schismatics. For they that separate from the Church without just Cause are guilty of Schism, 1 Cor. iii. 3.

THESE three Marks distinguish the true Church from other Societies of Men. And by how much the more pure these Marks are kept in any Church, so much the purer is that Church. But for every little Impurity, either in Doctrine, Worship, or Discipline, a Church doth not cease to be a true Church, so long as it cleaves to the Head, and retains the Foundation.

T H E R E

THERE are other Marks of the Church assigned by the *Papists*, which they think to be more suitable to their Church: Such are *Antiquity*, *Succession*, *Unity*, *Amplitude*, and the like. But these are no Notes of the Church, any farther than they concur with the true Faith.

THE *Antiquity* of the first Constitution of a Church is no certain Evidence of its Purity. For every old Way is not good; nor doth the long Continuance of any Religion demonstrate that Society of Christians, who profess it to be a true Church, unless that Religion be in it self sound and ancient. For not the bare Antiquity of any Doctrine, but the true ancient Faith is a sure Mark of the true Church.

THE *Succession* of Pastors in a Church is not sufficient without Succession of Doctrine to prove it to be a true Church. For if the Apostolical Faith be not retained, all other Successions are vain.

AND *Unity* among the Members of a Church in Religion, is no Argument that they are a true Church, unless their Religion be agreeable to the Holy Scriptures. For Consent and Agreement among Men in Error and Superstition can never prove them to be Orthodox Christians.

AND the *Amplitude* and Largeness of a Church doth not argue it to be true and sound. For the Multitude of Professors is no Evidence that they profess the Truth. But that Society of Men, who hold the true Faith, which was once delivered to the Saints, is a true Church, though it be a little Flock, and confined to a small part of the World.



C H A P. XXIX.

Of the HEAD *and* MEMBERS *of the*
CHURCH.

AFTER the Description of the Church, with the Attributes and Notes of it, the next thing to be considered concerning the Church is, the *Head* and *Members* thereof.

I. **T**HE *Head* of the Universal Church is Christ alone, as the Scriptures plainly teach. For *Christ is the head of the body, the church*, Col. i. 18. Eph. v. 23. *And he is the head over all things to the church, which is his body*, Eph. i. 22, 23. For as Christ hath purchased the Church with his own Blood : So the Church ought to be subject unto Christ, and to hold him alone as the Head.

AND neither St. *Peter*, nor any other was ever appointed as Head and Pastor under Christ over the whole Church. Though St. *Peter* had a kind of Primacy, and was the first in Order among the Apostles ; yet he had no Primacy of Dominion over them : But the rest of the Apostles were as great as he, and had an equal Share of Honour and Power : For St. *James* and St. *John* are said to be Pillars as well as St. *Peter*, Gal. ii. 9. And St. *Paul* declares, that he withstood St. *Peter* to the Face,

Face, Gal. ii. 11. and that he himself was not a whit behind the very chiefest Apostles, 2 Cor. xi. 5.

*“ The Papists, on the contrary, hold that a Supream
 “ Pastor over the Universal Church is necessary for the
 “ Peace and Unity of the Church : And that St. Peter
 “ being the first Bishop of Rome was such a Pastor ;
 “ and that the Pope, as he is St. Peter’s Successor,
 “ hath by Divine Right a Supremacy over all Churches
 “ to rule and govern them. And to prove St. Peter’s
 “ Jurisdiction over the whole Church, they alledge
 “ that Christ promised to build his Church upon a
 “ Rock ; that is (as they interpret) upon St. Peter
 “ himself, Matth. xvi. 18. And they alledge also,
 “ that Christ promised to St. Peter the Keys of
 “ the Kingdom of Heaven, Matth. xvi. 19. And
 “ farther they urge, that Christ commanded St. Peter,
 “ in a special manner, to feed his Sheep, Joh. xxi. 16,
 “ 17.”*

BUT sure there is no Divine Institution of such an Officer in the Church as Universal Bishop : Nor is there any more need of a Supream Pastor over the whole Church, than there is of an Universal Monarch over all the World for the Peace thereof. Though it may be expedient for a National Church to be united by mutual Consent under one Chief Pastor, as the Church of *Israel* was under the High Priest : Yet the whole Church dispersed in several Kingdoms far remote, cannot be well governed by one Supream Bishop ; nor doth it conduce to the Peace and Welfare of any Church to be subject to a foreign Jurisdiction. And ’tis well known, that nothing hath caused greater Divisions and Confusions in the Church, than the Popes usurped Authority, which is pretended to be the only Means of Unity.

AND

AND as for the Texts of Scripture alledged to prove St. *Peter's* Supremacy, they afford no ground for it. The *Rock* upon which Christ promised to build his Church, *Matth.* xvi. 18. was not St. *Peter's* Person, but Christ himself, whom he confessed. For St. *Peter* had made a good Confession of our Saviour, v. 16. *Thou art Christ the Son of the living God.* And then our Saviour alluding to St. *Peter's* Name (which signifies a Rock) promised, that upon that *Faith*, which he had professed, as upon a firm *Rock*, he would build his Church. For Christ only is the primary Foundation of the Church, and no other Foundation can be laid, *1 Cor.* iii. 11. But in a ministerial Sense, St. *Peter* was a Foundation of the Church; and so were the other Apostles, as well as he. For the Church is said to be *built upon the Foundation of the Apostles*, that is, upon the Doctrines which they delivered, and not upon their Persons, *Eph.* ii. 20.

THE Power of the *Keys*, which Christ promised to St. *Peter*, *Matth.* xvi. 19. he promised also to all the Apostles, *Matth.* xviii. 18. And after his Resurrection he actually gave this Power to all the other Apostles, as well as to St. *Peter*, *Joh.* xx. 21, 22, 23.

AND then for that Command, which Christ gave St. *Peter* to feed his Sheep, *Joh.* xxi, 16, 17. That doth not argue that St. *Peter* had Fulness of Power given him over the whole Church. For the Feeding of Christ's Sheep imports no more than to instruct and guide Men in the Way of Truth. And this Power of Feeding Christ's Sheep was committed to the other Apostles, as well as to St. *Peter*: For they had all equally a Commission from Christ to preach the Gospel,

and to convert the Nations, and to teach them to observe all things whatsoever Christ hath commanded them, *Matth.* xxviii. 19. Nay all inferior Pastors are impowered to feed the Church of God, over which they are set, *Act.* xx. 28.

AND if *St. Peter* himself had no Jurisdiction over all Churches, then there is no Foundation in Scripture for that supream Authority, which the Pope claimeth, as he is *St. Peter's* Successor. But the highest Authority in the Church, by Divine Right, is that of Bishops: And all Bishops, in respect of their Office, are equal. For that Superiority which Archbishops and Patriarchs have over other Bishops is a Humane Institution, and their Authority is derived from the Civil Power. And thus the Bishop of *Rome* was made a Patriarch in the Primitive Times; not because he was *St. Peter's* Successor, but because *Rome* was the Seat of the Empire: And all his Patriarchal Authority depended on the Constitutions of the *Roman* Empire. And that Empire being dissolved, the Constitutions of it cease to oblige.

AND even while the Imperial Constitutions continued in force, the Bishop of *Rome* had never that Supream Authority which he now claimeth over the whole Church: But the two first General Councils restrained him as well as others to his own Province. And the fourth General Council held at *Chalcedon*, made the Patriarch of *Constantinople* equal with him, because *Constantinople* was honoured with the Seat of the Empire. Nay *Gregory* the First, Bishop of *Rome*, would not accept the new and proud Title of Universal Bishop, but disclaimed it as unfit for him, or any other, *Greg.* L. 7. *Ep.* 30. But in short time after this

this *Gregory*, Pope *Boniface* the Third, by vile Compliance with the Emperor *Phocas*, obtained the Title of Universal Bishop with some part of the Jurisdiction ; which his Successors have enlarged by evil Arts, and confirmed by Force and Cruelty. And sure this base Original of the Pope's Supremacy utterly overthrows all Pretences of a Divine Right to it.

II. *THE Members* of the Visible Church are all that profess the Christian Faith ; and these are either the *Pastors*, or the *Flock*.

THE Flock are all in the Church, who are instructed and guided in the Way of Salvation. And of these some are Princes and Magistrates, and others are Subjects and private Men. And all these ought to esteem their Pastors very highly in Love for their Works sake, and to believe and practice what they teach out of God's Word. For both Magistrates and People are bound to obey their Pastors in things spiritual, which concern Salvation, because they watch for their Souls, *Heb. xiii. 17*. But though Princes themselves are required to obey their Pastors in all things necessary to Salvation : Yet in all Civil and Secular Matters the Pastors are inferiour to their Prince, and ought to be subject to his Government. And what Temporal Privileges and Immunities the Pastors enjoy they owe to the Favour of their Prince, or the Law of the Nation ; and they cannot claim them by vertue of their Office.

THE Pastors of the Church are such as are lawfully called to preach the Gospel, and to execute the Work of the Ministry. For *no man taketh this honour unto himself, but he that is called of*
Z 2 *God,*

God, as was Aaron, Heb. v. 4. And how shall a man preach, except he be sent? Rom. x. 15. As Christ was sent by his Father, so he sent his Apostles, Joh. xx. 21. And they by his Order sent others: And so successively from one to another the Authority of executing the Ministerial Function is transmitted to the present Pastors: And without a lawful Calling none ought to take upon him the Office of a Pastor.

AND a lawful Calling to the Ministry is twofold; either *extraordinary*, or *ordinary*. The *Extraordinary* Calling is when Men are divinely inspired for the Works of the Ministry, as the Prophets and Apostles were. But this Calling is long since ceased. And if any pretend a Right to it, let them prove it by shewing their extraordinary Gifts, and by working Miracles. The *Ordinary Calling* of Men unto the Office of Pastors is, when upon Examination they are approved and ordained by those who have a Commission to do it. And the Power of Ordaining Pastors is confined to Bishops, and doth not belong to meer Presbyters, and much less to the Congregation or People.

THERE is no Evidence at all that Christ or his Apostles ever gave Power to the People to ordain their Pastors; nor did they ever exercise such Power in the ancient Church. And doubtless if the People had Right to Ordain their Minister, then any of them in their own Persons may as well discharge the Ministerial Function. And if any of the People might execute the Office of the Minister, what Distinction would there be between the Pastor and the Flock? And what Order and Government could there be in the Church.

AND

AND though there be more ground for the Right of Presbyters to ordain others, because they themselves are in Orders : Yet there is no sufficient Warrant in the Gospel to justify their Right to ordain Pastors : Nor can it be proved by Scripture, that meer Presbyters, without a Bishop, ever ordained Pastors. If it be said that *Timothy* was ordained by meer Presbyters, as appears from 1 *Tim.* iv. 14. Yet those Presbyters alone did not ordain him ; but 'tis as plainly said that he was ordained by St. *Paul*, as appears from 2 *Tim.* i. 6. This latter Text must needs be meant of the Ordination of *Timothy*, as well as the former, because the Matter in both is the same, expressed almost in the same Words. And from both these Texts it may be rightly inferred, that *Timothy* was ordained by the Hands of St. *Paul* with those of the Presbytery. And if it be further urged, that *Barnabas* and *Saul* were ordained by the Teachers at *Antioch*, who were Presbyters, *Act.* xiii. 1, 2, 3. 'tis evident from this very Text that *Barnabas* and *Saul* were Teachers as well as the rest ; and consequently they were ordained before, and had no need to be ordained again : And therefore the laying of Hands on them here cannot signify the ordaining of them, but the setting them apart by Prayer for the Work of Evangelists, and the giving them a kind of Commission to go forth and preach the Gospel among the *Gentiles* as well as *Jews*.

INDEED there are many things common to the Office of a Bishop, and to that of a Presbyter, as reading and preaching of the Word, publick Prayer, Absolution, and Administration of the Sacraments. And therefore St. *Paul* delivereth the Duties of both together, 1 *Tim.* iii. 1,

to 8. And sometimes a Bishop is called a Presbyter or Elder, as *St. Peter* entitles himself a Presbyter, 1 *Pet.* v. 1. and so doth *St. John*, 2 *Joh.* i. 3 *Joh.* i. And those Presbyters, who came from *Ephesus*, and are called Bishops, *Act.* xx. 17, 18. were real Bishops of the *Lesser Asia*, as *Irenæus* testifies, *Iren.* l. 3. c. 14. For though it be improper to call a meer Presbyter a Bishop; yet a Bishop may be rightly called a Presbyter; because the Office of the Superior includeth the Office of the Inferior.

BUT there are some things proper to the Office of a Bishop, as *Ordination* and *Jurisdiction*, which do not belong to the Office of a Presbyter. As the Apostles were superior to the seventy Disciples; so Bishops are of an higher Degree than Presbyters. The Apostles, and not the Presbyters, exercised Ecclesiastical Jurisdiction, and prescribed Rules for the more decent and orderly Performance of Divine Worship, 1 *Cor.* v. 5, and xi. ver. 34. and xvi. ver. 1. And the Bishops, who were ordained by the Apostles, had Commission from them to govern the Church. And so *Timothy*, the first Bishop of *Ephesus*, was ordered by *St. Paul* to restrain false Teachers, 1 *Tim.* i. 3, 4. And *Titus* was appointed by the same Apostle to set in order the things which were wanting, and to rebuke and admonish Offenders, and reject Hereticks, *Tit.* i. 5. and ii. ver. 15, and iii. ver. 10.

AND in the Primitive Times, immediately after the Apostles, the Church was still governed by Bishops; and those Bishops had several Presbyters with their Congregations under their Charge. For though in some Places, at the first planting of the Gospel, a Bishop might have no
more

more than one Congregation, to whom he could personally administer all Divine Offices : Yet as Christians increased, many Presbyters of several Congregations, were under one Bishop's Care and Government : And this clearly appears from the State of the Christian Church at *Jerusalem* under St. *James* the Just, who was the first Bishop thereof, as *Eusebius* testifies, *Eus.* l. 2. c. 1. And 'tis evident from Holy Scripture, that St. *James* was President of the Apostles Council held at *Jerusalem*, *Act.* xv. 13, 19. and that great Deference was paid unto him, *Act.* xxi. 18. and he continued Bishop of *Jerusalem* thirty Years, saith St. *Jerom*, *de Scrip. Eccles.* Now the Number of Christians at *Jerusalem*, in St. *James*'s Time, must needs be very great ; for three Thousand were converted by St. *Peter*'s first Sermon, *Act.* ii. 41. And a little after the Number of Christians were reputed to be five Thousand, *Act.* iv. 4. And further it is expressly said, that many Thousands of *Jews* believed, *Act.* xxi. 20. And it cannot be supposed that such a vast Number of Christians, as were then at *Jerusalem*, could all meet in one Assembly. But there must of Necessity be several Congregations, which were taught by several Presbyters ; and all were subject to St. *James* their Bishop.

AND this Form of governing the Church, which began at *Jerusalem* while the Apostles lived, continued during the two first Centuries after Christ, as well as in the Ages following. For immediately after the Apostles, Bishops were every where without Opposition received as the Presidents of the Churches, and Presbyters as well as others readily submitted to their Authority. And so *Ignatius*, who was a Di-

disciple of *St. Peter*, and succeeded him in the Bishoprick of *Antioch*, in those Epistles which he wrote to several Churches as he was going to his Martyrdom, mentions by name several of his Contemporary Bishops, viz. *Onesimus*, Bishop of *Ephesus*, *Polycarp* of *Smyrna*, *Polybius* of the *Trallians*, and *Damas* of the *Magnesians*: And in the same Epistles he doth not only distinguish the Orders of the Clergy, but strictly enjoyns the Presbyters and Deacons, as well as others, to be obedient to their Bishop, *Eus.* l. 3. c. 30. And *Eusebius*, in his History, reckons up the Succession of several Bishops in the Sees of *Rome*, *Jerusalem*, and *Alexandria*, who lived in the first Century, *Eus.* l. 3. c. 2. 16, 26, 28, 29. And if Bishops so soon after the Apostles, every where governed the Churches of Christ, then some of them were ordained by the Apostles themselves, and all of them derived their Authority from the Apostles. And in the second Century *Irenæus*, in his Epistle to *Florinus*, and *Clemens Alexandrianus*, in *Strom.* 6. testifie, that Bishops were of an higher Order than the rest of the Clergy, and ruled over them. And in the Age following we have the concurrent Testimonies of *Tertullian*, *Origen*, and *Cyprian*, that Bishops were superior to Presbyters, and every where governed the Churches.

INDEED the Advocates for Presbytery argue from *St. Jerom*, that though the Apostles were superior to Presbyters, and ruled all in the Church; yet they ordained none to succeed them in their Office, but left the Church to be governed by a Common Council of Presbyters. Which Form of Government being found inconvenient, as giving too much occasion for Schisms and Divisions,

sions, it was universally agreed about the Year one hundred and forty, that one Presbyter should be chosen to preside over all the rest. And from hence it is said that Episcopacy took its Beginning.

BUT the ancient Fathers, and among them *Clemens* and *Ignatius*, who lived long before *Jerom*, and knew better what was done in the Apostles Days, plainly assert that the Christian Church was always governed by Bishops, and not by a Council of Presbyters. And the same was attested by *Hegesippus*, *Irenæus*, and *Dionysius* of *Corinth*, who lived about the said Year one hundred and forty. And if there had been such a Change of Government, from Presbyterial to Episcopal made in the Church, doubtless the Presbyters would have highly opposed it, and not have quietly parted with their Power, which they had received from the Apostles. But seeing there is no mention made of such a Change by any of the Fathers, except *Jerom*, 'tis more than probable that the Church was always governed by Bishops.

AND as the Government of the Church was committed by the Apostles unto the Bishops; so the Power of ordaining Pastors was also conferred on them. The Apostles, and not the Presbyters, are said to ordain Deacons and Elders in every Church, *Act. vi. 6.* and *xiv. 23.* And the Apostles conveyed the Power of ordaining others unto the Bishops who succeeded them. And so *Timothy* had Authority from *St. Paul* to commit the Doctrine of the Gospel unto faithful Men, *2 Tim. ii. 2.* and he is charged to lay Hands suddenly on no Man, *1 Tim. v. 22.* And *Titus* was left by *St. Paul* in *Crete*,

Crete, on purpose to ordain elders in every City, *Tit. i. 5.* which clearly intimates that the Presbyters, who were in *Crete* before, had no Power to ordain Elders: For if they had, what need had *St. Paul* to leave *Titus* there with a new Commission to do the same thing, which the Presbyters had power to do?

AND besides, 'tis evident that in *St. Cyprian's* Time, who lived in the third Century, the Power of Ordination was appropriated to Bishops. And since the Church of Christ, from the Apostles unto the Days of *St. Cyprian*, was often exercised and tried with Persecutions, how improbable is it that those pious Bishops, who then lived, would have usurped an Authority which did not belong to them? And if they had usurped that Power, which was common to Presbyters, how unlikely is it that the Presbyters would have so tamely parted with their Right, without any Protestation to the contrary? But since those Bishops claimed the sole Power of Ordination, and the Deacons and Presbyters quietly yielded Obedience to them herein, it is highly probable that then the Power of ordaining Pastors was esteemed proper to Bishops.

AND if the Power of ordaining Pastors doth of Right belong to Bishops, then Ordination, made by them, must needs be valid; and so it is by all acknowledged. And therefore they that are ordained by Bishops, are undoubtedly lawful Pastors, and have Authority to preach the Word, and to guide the People in the Ways of Piety and Virtue. For they are *Ambassadors for Christ*, as though God by them did intreat us to be reconciled, *2 Cor. v. 20.* And they are required to watch
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for their Peoples Souls, and to *feed the flock of God, taking the oversight thereof*, 1 Pet. v. 2.

A N D as the Pastors of the Church have Authority, and are by Office bound to instruct and guide the People committed to their Charge in the Way of Salvation: So they have sufficient Means to understand the Scripture, and to divide the Word of Truth aright. And while they are careful to observe the Rule of Scripture, they may be directed thereby in propounding all necessary Matters of Religion; and they may be certain that they do not err in such Matters, though it be possible for them to err. There is nothing below Divine Inspiration, that can secure Men from all Possibility of erring. But since the Apostles have finished the Rule of Faith, there is none that hath been divinely inspired; nor is there any need of an infallible Guide to direct us in the Truth.

T H E *Romanists* indeed pretend that the Pope, or a General Council, confirmed by him, is infallible in determining Matters of Faith. But if the Pope be infallible, then he hath his Infallibility either by vertue of some special Promise, or because he is *St. Peter's* Successor. But there is no Necessity that he should be infallible, because *St. Peter* was. For *St. Peter's* Infallibility was a personal Privilege, in which he had no Successor. And there is no special Promise in the Holy Scripture that secures the Pope any more than other Pastors of the Church from erring in the Faith. Nay several Popes have been condemned and deposed for manifest Heresie and Wickedness, which evidently confutes all Pretences for their Infallibility.

A N D

AND as the Pope himself is not infallible, so neither is a General Council confirmed by him infallible. For the several Pastors, of whom a Council consists, are all fallible; and their Determinations are founded on fallible Argumentations, and not on the Spirit of Infallibility. And consequently *they may err, and sometimes have erred, even in things pertaining unto God,* as our Church teacheth, *Art. 21.*

AND if a General Council may of it self err, then the Determinations thereof cannot be infallibly true, meerly because they are confirmed by the Pope. For the Pope's Confirmation of a Council cannot change the Nature of its Decrees. But if the Council hath erred, the Pope's Confirmation of it cannot make its Degrees true. And if the Council hath not erred, then the Decrees of it were true before the Pope confirmed them.

BUT if the Pope, or a General Council confirmed by him were infallible, yet their infallible Determinations would nothing avail the People, unless their immediate Teachers also were infallible in expounding those Determinations. If it be said that their Pastors may sufficiently inform them of the true Meaning thereof; then why may not the Ministers of the Gospel among us as certainly inform us of the true Sense of the Scriptures, and thereby teach us the true Faith?





C H A P. XXX.

Of the W O R D of G O D.

THU S much of the Church, on whose faithful Members the *Benefits* of Redemption are conferred ; now follow the *ordinary Means*, whereby the Benefits of Redemption are conveyed unto us : And those Means are especially three ; the *Word*, *Prayer*, and *Sacraments*.

THE first *ordinary Means* of conveying the Benefits of Redemption to us is the *Word of God*. This Word contains all saving Truths, and is able to make us wise unto Salvation. For the Word of God doth not only shew us our whole Duty both in Matters of Faith and Practice ; but it is sufficient also to excite and perswade us to believe and practise what God requires as necessary to obtain Salvation. Whatsoever is apt to work upon our Love or Hatred, Hope or Fear, which are the Passions that stir us up to Action, is there delivered, and urged to the Height. For in the Word of God, Life and Happiness, Death and Misery, are set before us, and offered to our Choice. And there also are the most convincing Arguments, and perswasive Motives, to engage and encourage us to live soberly, righteously, and godly, in this present World,
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that we may obtain eternal Life and Happiness in the next. And in the Word of God likewise are the heaviest Threatnings denounced against Sin and Wickedness to deter us from it, that we may escape eternal Death and Misery. And sure the Terrors of the Lord, or nothing, will make us depart from Evil. And the Hope of heavenly Happiness, or nothing, will perswade us to purifie our Hearts, and practise Holiness.

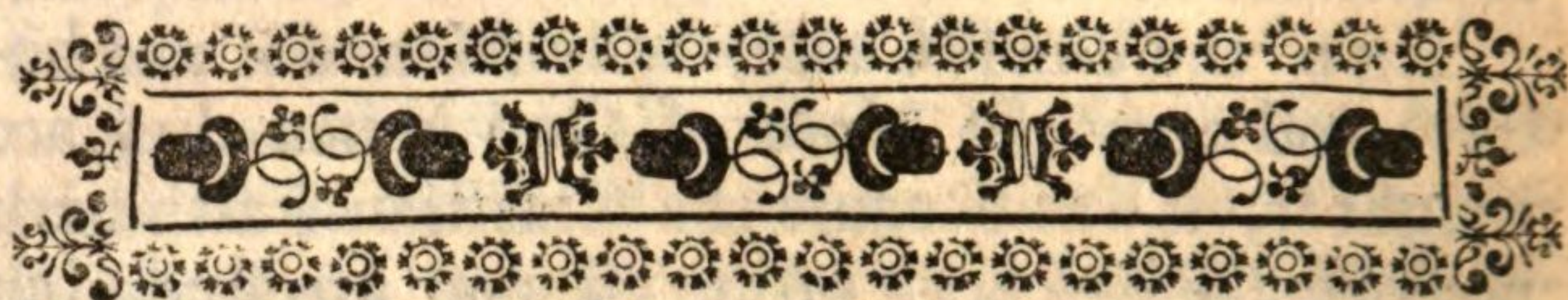
AND to make the Word of God the more effectual to direct Men in the Truth, and to perswade them to walk in it, God himself hath ordained it to be preached. And when the Word of God, by preaching, is rightly divided and expounded, and pressed upon the Conscience, it is mighty through God to the pulling down of the strong Holds of Sin. For *the gospel is the power of God unto salvation, to every one that believeth*, Rom. i. 16. And all saving Virtues are ordinarily wrought in us by the Word preached. For the preaching of the Word is the ordinary Means which God hath established for converting and saving Men. And the Grace of God goeth along with this Ordinance of his, and maketh it effectual to those that do not neglect and despise it.

AND if we attend to the Word preached, and embrace and follow those Directions, which our spiritual Guides teach us out of God's Word, we then take the right Course which God hath prescribed, in order to be converted and saved. For the Pastors of the Church have Authority from Christ to teach us to observe all things whatsoever he hath commanded, *Matth. xxviii. 20*. And so long as they lead us in the Way of Piety and Virtue, we are bound in Conscience to follow
low

low their Direction : For 'tis not they but God that requires us to observe and do what they teach us out of God's Word. And if we will not hearken to the wholesome Instruction of our Pastors, nor be perswaded by all their Endeavours to become Pious and Virtuous, there is little Probability that any other Means will be effectual to convert us.

AND the chief Cause, why Men do not believe and obey the Word of God when they are taught it, is not because the Christian Faith hath not been sufficiently proposed and attested, but because they are averse from Goodness, and unwilling to restrain their Lusts, and lead an Holy Life. The Truths of God do not want witnessing ; but the Corruptions of Men suffer them not to attend to the Evidence that hath been given to them. There hath been enough done to convince Men of the Truth of Christianity. For many Miracles were formerly wrought to confirm the same. And such as are not convinced by those Miracles, will hardly be perswaded to embrace the Christian Faith, though new Miracles should be wrought before their Eyes. For they may oppose and baffle these, as they have the former ; and after some time they will have no more force to work upon them. And 'tis certain, that while Men are so in love with wicked Ways, that they are unwilling to leave them, they will be very unwilling to believe and entertain that Religion, which condemns them, though there be strong Evidence to prove it to be true. *For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd,* Joh. iii. 20. The Doctrines of the Gospel, which are as clear and pure as the Light, are not
re-

received by wicked Men, not for any reason they have against them, but because they are not agreeable to their vicious Inclinations. For when Men give themselves to Vice, and delight in wicked Ways, they are apt to dis-believe those Truths which contradict their Lusts.



CHAP. XXXI.

Of PRAYER; Of the LORD's PRAYER.

THE second *Ordinary Means*, whereby the Benefits of Redemption are conveyed unto us, is *Prayer*. This is both a Duty which we owe to God, and also a special Means which he hath prescribed to obtain the Blessings which he hath promised: *Ask, and it shall be given you; (saith our Saviour) seek, and ye shall find, Matth. vii. 7.* Though God knoweth what things we have need of before we ask him; yet he requireth us to make known our Requests to him. And when we have good ground to hope that God will give us some considerable Blessing; yet for this he will be enquired of by us to do it for us, *Ezek. iii. 37.* And if we pray as we ought, God will hear and grant our pious Requests, and deny us nothing which he sees good for us. *For this is the confidence that we have in him; that if we ask*

ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions, which we desired of him, 1 Joh. v. 14, 15.

BUT that the Duty of Prayer may be acceptable to God, it must be rightly made. And in order to perform this Duty aright, we must pray unto God only, in the Name of Christ. And when we make our Address to God, we must lift up holy Hands, and pure Hearts, without Wrath or Doubting; and we must ask such things as we know to be good and lawful; and we must pray for those things in Faith, with Humility and Reverence, with Attention, Zeal, and Fervency: And we must also continue instant in Prayer, and not give over our Suit, 'till God give us what we ask, or something that is better for us: And we must be careful likewise to pray out of Conscience towards God, to approve our selves to him; and whatever Mercies we ask of him, we must ask them with a pure Intention to glorifie him in well-doing. And if Prayer be thus made, it is an excellent Means to procure those Graces and Blessings which we want.

AND for our Direction in praying, there is a special Rule prescribed; which is that Form of Prayer, which our Lord *Jesus* taught his Disciples, commonly called the *Lord's Prayer*. This Prayer contains in few Words the Substance of all things necessary to be prayed for. And all Prayers must have warrant from it. And if this Prayer be a Pattern of Prayer, then it may be as well used as any other Prayer, which is framed according to it. Nay it ought to be used above others; being a Pattern, it is most exact and perfect.

THE *Lord's Prayer* consists of three Parts; the *Preface*, *Petitions*, and *Conclusion*.

THE *Preface* of the Lord's Prayer is contained in these Words; *Our Father which art in heaven*. This teacheth us both to whom we ought to pray, and also with what Affections we ought to come before him in Prayer. The Object of Prayer is God only, who knoweth the Desires of our Hearts, and is able and willing to give us whatsoever we ask according to his Will. And God is here presented to us under the Relation of a *Father*, to shew his Willingness, and of an *heavenly Father* to denote his Power, to hear and help us when we pray unto him.

AND the Consideration of God, as our *Father*, may encourage us to make our Petitions to him with an humble Boldness and firm Hope of Success. And the Consideration that God is our *heavenly Father*, may both engage us to pray to him with Fear and Reverence, and also assure us that he is every way able to supply our Wants, and to enrich us with Blessings.

THE *Petitions* of the Lord's Prayer are six, whereof the three former concern God, the three latter our selves. And of those which concern God, the first respects his Glory, the other two the Means, whereby his Glory is manifested and advanced.

I. THE *first Petition* which concerns God's Glory is this; *Hallowed be thy Name*. The Name of God signifies God himself, his Attributes, his Works, his Word, and any Thing whereby he is made known unto us, and may be honoured by us. For God's glorious Nature and Majesty, his Wisdom, Mercy, Power, Justice, and such
like,

like, are usually in Scripture called his Name, *Deut.* xxviii. 58. *Psal.* xlviii. 10. *Isa.* xlviii. 9.

THE *Hallowing* of God's Name, signifies the using of it with an Holy Respect and Reverence above other things. Though God cannot be made more glorious, holy and happy, than he is in himself; yet his Glory may be more manifested in the World, and he may be sanctified in his Attributes and Works, by our acknowledging and considering them, and by our performing the Duties of his Service.

THE *Things* desired in this Petition are, all those Graces whereby we may be enabled to glorifie God's Name in our *Hearts, Words, and Actions.*

WE glorifie the Name of God in our *Hearts*, when we have high and reverend Thoughts of him, and when we honour him as God by fearing and loving him, and by submitting to him, and trusting in him.

WE glorifie God by our *Words*, when we exalt his Name, and magnifie his Wisdom, Power, Goodness, and Justice in all his Works, and when we call upon him, and adore and praise him.

AND we glorifie God by our *Actions*, when we conform our selves to his Will, and live pure holy Lives, as becometh those who profess his Name. For *herein is God glorified, that we bear much fruit*, *Joh.* xv. 8. Other Creatures, by a passive Conformity to the Will of God, bring Glory to him. But Men and Angels should glorifie God by an active Conformity to this Law, that his Name may be sanctified in them, as well as by them.

THIS Petition, which concerns the glorifying of God's Name, being the first in order, directs us to seek the Glory of God first, and above all, and to make it the End of all our Requests. What we ask in Prayer, we must be careful that it be conducive to the Glory of God; and we must ask it for this End, and with Subordination to it.

II. THE *second Petition* is, *Thy Kingdom come.* This Petition well succeeds the former; because the Advancement of God's Kingdom conduceth most to his Glory.

THE *Kingdom* of God here meant, is that special Government which he administreth in his Church. This Kingdom is twofold; either that of *Grace*, or that of *Glory*.

THE *Kingdom of Grace* is that spiritual Power and Dominion, which God exerciseth in the Hearts of his Servants by his Word and Holy Spirit. This *Kingdom* is *within us*; and it consisteth in *righteousness, and peace, and joy in the Holy Ghost*, Luk. xvii. 21. Rom. xiv. 17.

THE *Kingdom of Glory* is that eternal State of Happiness, wherein God shall reign most gloriously with his holy Angels and Saints in Heaven unto all Eternity: And in this Kingdom God himself immediately will be all in all to us, and make us perfectly happy without inferior Means.

THE *Kingdom* of God is said to *come*, when the Gospel hath free Passage in the World, and thereby Men are brought to the saving Knowledge of the Truth, and turned from Darkness to Light, and from the Power of Satan unto God; that having submitted themselves to the Govern-

Government of Christ on Earth, they may reign with him in Heaven.

THE *Things* desired in this Petition relate either to the *Kingdom of Grace*, or the *Kingdom of Glory*. And in reference to the *Kingdom of Grace*, we pray here, that the Gospel may be published through all the Earth, and that the Kingdoms of the World may become the Kingdom of God and of his Christ; and especially that we and all others, who profess our selves Servants and Subjects of Christ, may be converted from Sin unto Holiness, and live soberly, righteously, and godly in this present World.

AND in reference to the *Kingdom of Glory*, we pray, that God by his Grace would prepare us for it, and hasten his coming to Judgment in due time, and translate us into Heaven, that we may be eternally happy. And the Excellency and Greatness of heavenly Happiness is enough to engage our Affections to it, and to make us desirous of it. And if we long for Christ's glorious Appearance, and are diligent to prepare our selves for it, we may be assured that we shall have part in the Kingdom of Glory.

III. THE *third Petition* is, *Thy will be done in earth, as it is in heaven.* The doing of God's Will is a clear Evidence that we are true Subjects of his Kingdom: And the Will of God, which we are to do, is the Will of his Commands revealed in his Word. What God hath determined, that he himself will do, is secret, and it doth not belong to us; but what he hath commanded us to observe and do, that we are to learn: And what this good and acceptable Will of God is, we must endeavour to know. And

when we know the Will of God, we must readily obey it. And as we must do what God commands, so we must patiently suffer what he inflicts. For 'tis no less our Duty to endure with Patience those Chastisements or Trials, which God sends, than to obey his Precepts.

THE *Manner* how God's Will must be done is, *As the Angels do it in Heaven.* Though we cannot obey the Will of God so perfectly as they; yet we ought to imitate them, and endeavour to do the Will of God with the like Sincerity, Faithfulness, Humility, Diligence, Chearfulness, Zeal and Constancy, as they do it in Heaven. And unless our Obedience to God be accompanied with these Qualifications, it is not acceptable to him.

So much of the three former *Petitions*, which concern the Glorifying of God's Name, the Advancement of his Kingdom, and Obedience to his Will: The three last *Petitions* more immediately concern things necessary for our own Good and Happiness.

IV. THE *fourth Petition* (which is the First concerning our selves) is contained in these Words; *Give us this day, our daily bread.* The Meaning of this *Petition* is, that God, who knows our State, would, of his free Bounty, give us every Day such a Portion of temporal Blessings, as shall be fit and convenient for us, while we live in this World. For *Bread* signifies not only Food, but all things needful to our bodily Welfare. And *daily Bread* signifies things agreeable to our Condition, or things sufficient for the Remainder of our Life.

THE *Things* desired in this Petition, are not only the *Necessaries* of this Life, but such a Measure of *Temporal Enjoyments*, as God sees sufficient for us all our Life, with his Blessing on them. For God knoweth that we have need of these things; and he hath promised to add them unto us, if *we first seek his kingdom and righteousness*, Matth. vi. 32, 33. And therefore we have a Warrant to desire and pray, that God would provide for us daily all *Temporal Blessings*, which are good for us. And we must endeavour also, in an honest Way, to obtain those Blessings which we pray for. But when we have used the Means to gain them, we must leave the Success to God, and resign our selves to his Disposal, without any solicitous Thoughts.

BUT though we may desire and pray for the *Necessaries* and *Comforts* of this Life: Yet we have no Warrant to pray expressly for *Riches*, and abundance of *Temporal Enjoyments*, because God hath not promised to grant them. If God be pleased to give us these things without our Carefulness for them, we may lawfully receive them; and we are the more obliged to be thankful for them, and to employ them in good Works. But if God doth not freely bestow them, we must not ask them, nor be solicitous for them.

AND even when we abound in earthly Enjoyments, we have continual need to pray unto God, that he would continue and bless them to us. For 'tis God that giveth us Power both to get and enjoy the good things of this Life; and without his Blessings, nothing that we possess can do us any good: But it may, like the *Israelites*

Manna, kept beyond the Command, breed Worms, and become unserviceable.

BUT besides things needful for our Bodies, we are here directed, in a secondary Sense, to pray for the Bread of Life, the Food of our Souls ; that is, the Grace of God, which is necessary to nourish us unto Life eternal. And because our Souls are most excellent, and of greatest Concernment, we ought chiefly to seek the Grace of God, and improve it in well-doing, that our Souls may prosper. But if we neglect and despise the Grace of God, and suffer our Souls to famish, what will it profit us to abound with all things belonging to our Bodies ? Nay, if we undervalue Spiritual Mercies, and take no care for the Welfare of our Souls, 'tis most likely that God will deny us Temporal Blessings, or take those away from us which we possess, or send a Curse upon them, that they shall do us no good.

V. *THE fifth Petition is, And forgive us our trespasses, as we forgive them that trespass against us.* *Trespasses* are all manner of Transgressions of God's Law, which are called *Debts* ; for we owe unto God Duty and Obedience : And every Violation of that Duty leaves us so much indebted to God's Justice, and obligeth us to suffer Punishment. And when God forgives our *Trespasses*, he acquits us from the Obligation to Punishment, which we have deserved.

THE Cause moving God to forgive us our Sins is his free Mercy, and not any Desert in us. For Remission of Sins is an Act of Grace, and nothing of Merit in the Person forgiven. The Cause deserving Forgiveness of Sins is the Merits of Christ.
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For *he is the propitiation for our sins*, 1 Joh. ii. 2. And *in him we have redemption through his Blood, even the forgiveness of sins*, Col. i. 14. And the *Qualification* necessary to make us capable of Forgiveness through Christ, is *Faith* and sincere *Obedience*. For *God is just, and the justifier of him which believeth in Jesus*, Rom. iii. 26. And unless we turn from our Sins unto God, and walk in the Light, the Blood of Jesus Christ his Son will not cleanse us from our Sins, 1 Joh. i. 7.

THE *special Condition* of Forgiveness here required is, *to forgive those that have trespassed against us*. There is none but God that can properly forgive Sins : It is his Prerogative to remit the Fault, and the eternal Punishment of Sin. But we forgive our Brethren, when we bear no Malice against them, nor seek to revenge our selves upon them for the Injuries which they have done us : And this Charity is so necessary, that without it we cannot expect Pardon from God. Indeed our pardoning of our Brethren is no meritorious Cause for God to pardon us. For the doing of one Duty cannot deserve Pardon for the Violation of another. But our forgiving others is the Condition necessary to qualify us for Forgiveness. *For if ye (saith our Saviour) forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses*, Matth. vi. 14, 15.

VI. THE *sixth Petition* is, *And lead us not into temptation, but deliver us from evil*. Temptation signifies to try and sollicit any way, either unto a good or evil End. There are two sorts of Temptation ; the one of *Trial*, the other of *Seduction*,
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A Temptation of Trial is any innocent Means, whereby the Truth and Sincerity of our Graces is tried and proved. And thus God is said to tempt *Abraham*, when he commanded him to offer up his Son for a Burnt-offering, that his Faith and Obedience might be fully proved, *Gen. xxii. 1, 12.*

A Temptation of Seduction is an active Sollicitation unto Sin. This Temptation doth not any way proceed from God : For God is no way the Author of Sin. And therefore *let no man say, when he is tempted, I am tempted of God : for God cannot be tempted with evil ; neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed, Jam. i. 13, 14.*

To lead into Temptation, signifies to occasion our being so involved in Temptation, that we cannot withstand it, nor avoid the Evil of it. And God may be said to lead into Temptation, either by sending Affliction on us for Trial of our Virtues, or by permitting Satan to tempt us unto Sin. And when Temptations are taken for Trials of our Faith, Patience, and other Virtues, we must not pray absolutely to be freed from them, because they may work for our Good. But we may and ought to pray unto God, that he would not suffer us to be tempted above our Strength, nor leave us to be drawn into Sin by Temptation,

Deliverance from evil, signifies to be kept safe, or rescued from the Hurt and Mischief of Temptation. When we are under Temptation, we may, with Submission to God's Will, desire to be freed from it ; and we ought to pray for Grace to resist and overcome it. And if we sue unto
God

God for Help, and depend on him, he will succour us in Temptations, and enable us to endure them, and deliver us from the Evil of them. For *God is faithful, who will not suffer us to be tempted above that we are able; but will, with the temptation also, make a way to escape, that we may be able to bear it,* 1 Cor. x. 13.

THE Conclusion of the Lord's Prayer is contained in these Words; *For thine is the kingdom, the power, and the glory, for ever, Amen.* There are four Grounds of Hope he laid down, which may assure us, that God is able and willing to give us whatever Blessings we ask according to his Will.

First, THE Kingdom is God's, and he hath supream Authority to dispose all things at his Pleasure, which may encourage us to sue unto him, and to depend upon him for all Blessings which we need. For a gracious and merciful King is kind to his Subjects, and easie to be intreated. And if God reigneth as Lord and King over all, then we may be confident that he will be gracious unto us his Subjects, and deny us nothing that he sees good for us.

Secondly, THE Power is God's, and he is able to do whatsoever he please. As God hath a just Sovereignty and Authority over all: So he is all-sufficient and infinite in Power, able to protect us against all Dangers, and to supply all our Wants. And because he is able, as well as willing, to do for us more abundantly than we ask or think, we need not doubt but he will grant all our pious Requests.

Thirdly, THE Glory belongs to God, and the granting the Requests of his Servants redounds to his Honour. Though we are vile, and do not de-

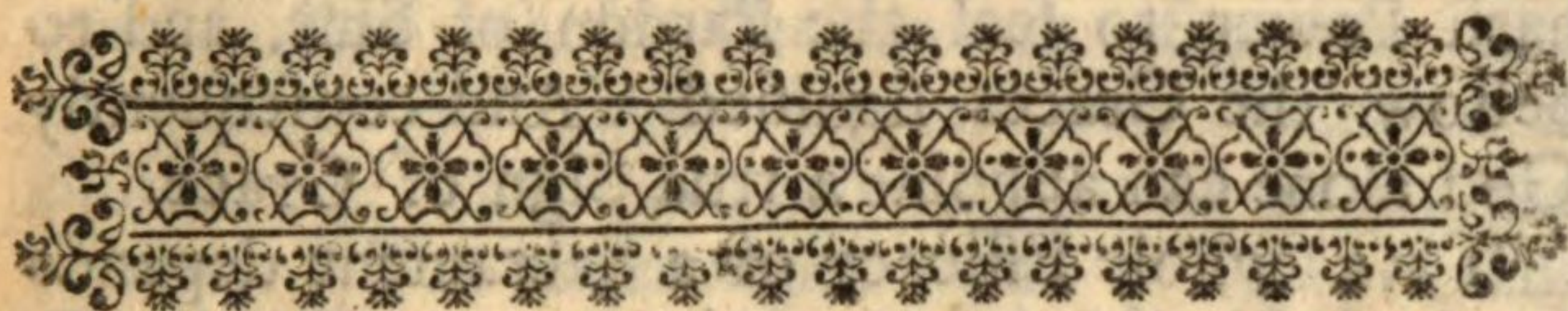
deserve his Blessings ; yet for his Glory's sake he will bestow them. And therefore if we pray for any thing which conduceth to his Glory, we may be well assured, that in due time he will grant it.

Fourthly, THE Kingdom, Power, and Glory of God are eternal ; and he is the same Yesterday, to Day, and for ever. For with him is no Variableness, neither Shadow of Turning : And therefore we have good ground to hope that he is ever like able and willing to answer our pious Requests in Kind or Compensation. As he was merciful to his former Saints : So he will be gracious also unto us, if we sue unto him with humble and penitent Hearts. For the same Lord over all is rich unto all that call upon him, Rom. x. 12.

THE Particle, Amen, is the Seal of the Prayer, and shews our Desire and Assurance to obtain those Blessings, which we ask in Prayer. For what things we desire when we pray, we must believe that we shall receive them, and then we shall have them, Matth, xi. 24.



CHAP.



C H A P. XXXII.

Of the SACRAMENTS.

THE third *Ordinary Means*, whereby the Benefits of Redemption are communicated to us, are the *Sacraments*. For the Sacraments, by Vertue of God's Ordinance, are not only Signs of Grace, but Means to convey it.

A Sacrament is a visible Sign and Seal of the Covenant of Grace, ordained of God to signify, exhibit, and assure us of the Graces and Benefits which Christ hath purchased.

THERE are two things necessary to make a Sacrament : I. *The Divine Institution of it.* II. *A visible Sign, which hath a Promise of Grace annexed to it.*

THE first Thing necessary to make a Sacrament is, *the Divine Institution of it.* A true Sacrament is a substantial Part of God's Worship. And none but God himself hath Authority to prescribe his Worship. But all Rites devised by Men as Parts of God's Worship, are so many Abominations. *For in vain we worship God, if we teach for doctrines the commandments of men,* Matth. xv. 9. And a true Sacrament also is a Sign

Sign and Pledge of Grace ; and none but God hath Power to seal the Pardon of Sins, and to bestow the Graces signified. And consequently God alone can appoint a true Sign of Grace.

THE whole Efficacy of a Sacrament depends on the Institution of it, and not on the Nature of the outward Sign. And the Institution of a Sacrament contains both a *Command* and a *Promise*. The *Command* of God warrants us to use the sacramental Sign. And the *Promise* of Grace annexed to the Sign makes it effectual. For there is no natural Union between the Sign and the Grace ; but that ariseth from God's Ordinance. And if God had not instituted the sacramental Sign, it could neither signifie inward Grace, nor be a Means to convey it.

THE second Thing necessary to make a Sacrament is, *A visible Sign, which hath a Promise of Grace annexed to it.* There can be no Sacrament, unless there be an external Sign to represent and exhibit inward Grace. And the Relation between the Sign and the Grace depends wholly on God's Institution. For the sacramental Sign doth not naturally represent and convey the inward Grace ; but it was ordained of God to that purpose. And by vertue of God's Ordinance, if we receive the outward Sign aright, we shall receive also the inward Grace. For there is a sacramental Union between the Sign and the Thing signified : And by reason of this Union, the Name of the one is sometimes attributed to the other.

THE Sacraments of the Covenant of Grace, are either those under the Law, or those under the Gospel. The Sacraments under the
Law

Law were two; *Circumcision*, and the *Passover*. And these Sacraments signified and exhibited the same Graces and Benefits in Substance, which are promised to us under the Gospel. For *Circumcision* was a Seal of the Gospel-Covenant, and it signified the cutting off the Sins of the Flesh, *Rom. iv. 11. Col. ii. 11. Rom. ii. 29.* And the *Passover* lively represented the Death and Passion of Christ to come. And hence Christ is called our *Passover* sacrificed for us, *1 Cor. v. 7.* But both these *Jewish* Sacraments, with all the Legal Ceremonies, are now abolished.

THE Sacraments under the Gospel are two only, *Baptism* and the *Lord's Supper*; which Sacraments are necessary to Salvation, because they are God's Ordinances, which we are required to observe in order to obtain Salvation. For though they are not so absolutely necessary, that God cannot save without them: Yet they are ordinary Means, whereby God hath promised to convey his Graces unto us, and he hath commanded us to use them to that purpose. And if we wilfully neglect and contemn them, we transgress God's Command, and forsake our own Mercy.





C H A P. XXXIII.

Of BAPTISM.

BAPTISM is the Initial Sacrament of the New Testament, wherein such as are within the Covenant of Grace are washed with Water in the Name of the Father, of the Son, and of the Holy Ghost, to signifie and seal the inward cleansing of the Soul by the Blood of Christ; hereby also they are engaged to die unto Sin, and to live unto Righteousness.

THERE are four things concerning the Sacrament of Baptism necessary to be explained. I. *The Parts of Baptism.* II. *The Ends of Baptism.* III. *The Subjects of Baptism.* IV. *The Vow of Baptism.*

I. THE *Parts of Baptism* are either Outward, or Inward.

THE Outward Parts of Baptism are three: First, *The Matter of Baptism.* Secondly, *The Manner of Baptizing.* Thirdly, *The Form of Baptism.*

First, THE *Matter of Baptism* is pure natural Water. This is essential to Baptism, which the Practice of the Apostles proveth. Can any man forbid water (saith St. Peter) that these should not be

be baptized? Acts x. 47. But if any other Sign in Baptism be used instead of *Water*, the Ordinance of God is nullified, and it is no Baptism at all.

AND if any thing be mingled with Water the Sacrament is corrupted. Thus the Mixture of *Salt, Oil, and Spittle* with Water, which is used by the *Papists* in Baptism, is an Humane Institution defiling the Ordinance of God: But yet Baptism is not hereby nullified, if all other Parts of it be observed. These beggarly Ceremonies corrupt the pure Institution of Christ, and were never used in the Apostles Times. And sure the using of mystical Ceremonies of Humane Invention in the immediate Service of God, and the ascribing Grace to them, is detestible Superstition.

THE Sacrament of Baptism being instituted by Christ, is necessary to be observed in respect of God's Ordinance. But it is not so absolutely necessary to Salvation, as though God could not save without it. And doubtless the Popish Doctrine, which makes the Baptism of Infants absolutely necessary unto their Salvation, is not only uncharitable, but also impious, by binding God to ordinary Means. For 'tis not the bare Want, but the wilful Neglect and Contempt of Baptism, that brings Damnation.

Secondly, THE Manner of Baptizing is the washing the Body with Water. And this is so necessary, that without it there can be no Baptism. But the *Dipping* the whole Body, or *Sprinkling* the principal Part, belongs to the Ceremony of Baptism, which ought to be regulated by Charity. *Dipping* best represents our Burial unto Sin, and rising unto Righteousness. But *sprinkling*,

or pouring Water on the Face, is more safe, decent, and freer from Inconveniences ; and it is significative enough. And there can be no reason given, why a little Water in Baptism should not be effectual, as well as a small Quantity of Wine in the Lord's Supper. And 'tis probable, that the Apostles themselves, in Baptizing, sometimes used to pour Water on the Body ; because we read that they baptized some in Houses, *Act. x. 47. and xvi. 33.*

THE *Sign of the Cross*, which usually accompanies Baptism, is no Part of that Sacrament, but a Ceremony enjoined by the Church to put us in mind of our Duty. And this Ceremony is not referred to God as an Act of Worship, nor is it a Sign whereby we are dedicated to God's Service ; (for Men have no Power to institute such a Sign) but it relates wholly to the Person baptized, and serves to admonish him of his Profession of Faith in a crucified Saviour. And a Ceremony, that expresses our Profession of Faith, may be as well used as Words, and it is more apt to imprint it firmly in our Memories.

Thirdly, THE *Form of Baptism* consisteth in administering it in the Name of the Father, and of the Son, and of the Holy Ghost, as Christ hath appointed in the Institution of the Sacrament, *Matth. xxviii. 19.* And if this Form of Baptism be omitted, the Baptism is void. And by being baptized in the Name of the Blessed Trinity, we are solemnly admitted into God's Family the Church, and engaged to acknowledge the three Divine Persons, and to honour and obey them. For in Baptism we bind ourselves to embrace the Doctrine of the Gospel, and

and to serve and worship the true God, who is three in Persons, and one in Essence.

THE inward Parts of Baptism are these two.

1. *The Cleansing of the Soul by the Blood of Christ.*
2. *The Engaging our selves to keep the Covenant of Grace.*

1. THE first inward Part of Baptism is, *The Cleansing of the Soul by the Blood of Christ.* The Water in Baptism is the same in Substance with ordinary Water, and it doth not wash away Sins, but only signifies and seals to us the Cleansing of our our Souls by Christ's Blood. For the washing with Water, by vertue of Christ's Institution, is a Sign and Seal of Remission of Sins, *Act. ii. 38,* and *xxii. 16.* And no less truly and really are our Souls cleansed from Sin by the Blood of Christ, than our Bodies are washed with Water, if we are qualified to receive the Grace offered in the Sacrament. For the Graces and Blessings, which Christ hath purchased, are sealed and confirmed to us by Baptism on the same Terms, and no otherwise than they are offered in the Gospel. But God hath promised in the Gospel, to accept us in Christ as his Sons, to forgive us our Sins, and grant us eternal Salvation, only on Condition that we believe in Christ, and practise Holiness in the Fear of God, and continue faithful in his Covenant. And consequently these Benefits are sealed to us in Baptism only on Condition that we are truly penitent, and faithfully perform our Vow made in Baptism.

2. THE second inward Part of Baptism is, *The Engaging our selves to keep the Covenant of Grace.* This Sacrament is a Seal and Pledge on God's Part, to assure us that he will receive us

into Favour, and pardon our Sins upon our Repentance. And it is also a Bond of Obedience on our Part; and by receiving it, we are obliged to die unto Sin, and to live unto Righteousness. *For as many of us as have been baptized into Christ have put on Christ, Gal. iii. 27.* There is an Obligation lies on all that are baptized according to Christ's Institution, to be conformable to him in his Death and Resurrection, by mortifying the Flesh with the Affections and Lusts, and by walking in Newness of Life. And unless we cleanse our selves from Sin, and become new Creatures, we are none of Christ's, nor shall we receive any Benefit from him by being washed with Water in Baptism.

II. THE *Ends* of Baptism are two: 1. *To admit Members into the visible Church.* 2. *To distinguish the Members of the Church from others.*

I. THE first *End* of Baptism is, *To admit Members into the visible Church.* There is no other Rite of Divine Institution but Baptism for entering such as are within the Covenant of Grace into the visible Church: And this Rite the Apostles constantly used in admitting Disciples. For when they had converted any to the Christian Faith, they immediately baptized them: Which argues that they received them into the Church by Baptism. And this St. Paul plainly asserteth, 1 Cor. xii. 13. *For by one spirit we are all baptized into one body.*

2. THE second *End* of Baptism is, *To distinguish the Members of the Church from others.* As this Sacrament is a Rite, whereby we are solemnly entered into the Church, so it is a Badge or Mark, whereby we are known from Infidels.

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The *Jews*, by Circumcision, were appropriated unto God, and distinguished from other People. And we by Baptism are consecrated unto Christ, and distinguished from those that are without. For by receiving this Sacrament, which Christ hath ordained, we embrace his Religion, and are separated from Strangers to the Faith.

III. THE *Subjects* of Baptism are all such as are within the Covenant of Grace, and in the State of Christ's Disciples. And there are two ways, whereby Persons may be within that Covenant, and be made Disciples of Christ, either by *Profession of Faith*, or by *Privilege of Birth*.

THEY that are *Aliens* from the Faith, must be made Disciples of Christ by Instruction, and profess their Faith and Repentance, before they be admitted into the Church by Baptism. And none of Age have Right to be baptized, unless they repent of their Sins, and believe the Gospel, and make Profession of the same. And so St. *Peter* exhorted the *Jews* to repent, and then to be baptized for the Remission of Sins, Act. ii. 38. *He that believeth* (saith our Saviour) *and is baptized, shall be saved*, Mar. xvi. 16. And several other Texts there are, which clearly prove, that such as are without the Covenant of Grace must be made Disciples of Christ by Instruction; and they are bound to repent and believe, before they be received into the Church by Baptism. For Baptism sealeth no Promise of Grace to an impenitent Infidel. But all that expect Benefit from it, must believe the Gospel, and turn from their Sins unto God.

BUT the *Infants* of Believers are born within the Covenant of Grace, and are Disciples of

God's making without Man's teaching. For God is pleased in their believing Parents to receive them into Covenant, and so into the State of Disciples. And 'tis the State of Disciples, and not the Manner how they are made Disciples, which is to be considered in baptizing them. For all that are Disciples of Christ, are rightly qualified for Baptism. But the Infants of Believers are in some sense Disciples of Christ. For our Saviour would have them received in his Name, *Mark ix. 37. Luk. ix. 48.* And by receiving of Infants in Christ's Name, can be meant no less than the receiving them as Disciples.

NAY Christ plainly declares, that the Infants of Believers belong to his Kingdom. *For of such (saith he) is the Kingdom of God, Mar. x. 14.* The Kingdom of God here signifies either the Church on Earth, or the Kingdom of Glory. If the Kingdom of Glory be here meant, then those Infants who belong to it belong also to the Church; because they cannot have a visible Right to Heaven, unless they be Members of the visible Church. But 'tis most probable, that the Kingdom of God here signifies the Church on Earth. And if the Church be made up of some Infants, as well as Men, then 'tis evident that those Infants are real Members of it.

AND St. Peter in effect calleth Infants Disciples, *Act. xv. 10. why tempt ye God to put a yoke upon the neck of the disciples.* The Yoke which the false Prophets would have put on the Neck of the Disciples was chiefly *Circumcision.* And Infants being the Subjects of Circumcision, they as well as their Parents must needs be included under the Name of Disciples.

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AND *St. Paul* expressly affirms, that the Children of Christians are *holy* in such a Sense, that they are fit to be admitted Members of the Church; *Else were your Children* (saith he) *unclean, but now are they holy*, 1 Cor. vii. 14. And the *Holiness*, which is here said to redound to the Children from their believing Parents, must needs be *fæderal Holiness*; which is a Right and Fitness to be dedicated to God, and to be entred as Members into the Church.

AND if the Infants of Believers be in *the State of Disciples, Church-Members, and fæderally Holy*, then it must needs follow, by necessary Consequence, that they are within the Covenant of Grace. And if they be Subjects of that Covenant, then by vertue thereof they have as much Right under the Gospel, as the *Jewish* Infants had under the Law, to be admitted into the visible Church. But under the Law the *Jewish* Infants, by God's gracious Appointment, were admitted into the Church by Circumcision, and upon any solemn Occasion, they, as well as their Parents, were entred into Covenant with God, as is evident from *Gen. xvii. 11, 12. Deut. xxix. 10, 11, 12. 2 Chron. xx. 13.* And what reason can be given, why the Infants of Christians should not be admitted as Members of the visible Church by Baptism, seeing they have an Interest in the Covenant of Grace? For the Covenant being the same, the Privileges thereof are still the same; and rather increased than diminished under the Gospel. But if the Infants of Christians be excluded from the Church, then they would be in a worse Condition than the *Jewish* Infants were under the Law; nay, they would have no more Privilege than the In-

fants of *Turks* and *Pagans*, which is very absurd.

IV. *THE Vow of Baptism* consisteth of three Parts. The first Part of our Vow made in Baptism is, *The Renouncing of God's Enemies*: And this is threefold, answerable to the Number of Enemies renounced.

First, WE promise to forsake *the Devil and all his Works*. The Devil here signifies all false Gods as well as Satan. *The Works of the Devil* are either all those unfruitful Works of Darkness, whereunto the Devil tempts us; or those special Sins, which bear most of his Image; such are Malice, Envy, Slander, Murder, and the like. And all these Sins we are bound by our Vow in Baptism to forsake.

Secondly, WE renounce *the Poms and Vanities of this wicked World*; that is, all that is in the World, so far as it tends to God's Dishonour, or to our own Hurt, by drawing us into Sin. The things of the World are not evil in themselves, nor absolutely unlawful to be desired and possessed: But when any thing in the World is inconsistent with our spiritual Welfare, and we cannot get it, nor enjoy it without Sin, we must then forsake it: For all immoderate Desires and Love of worldly things, and all unjust Ways of getting them, and all Excess and Intemperance in using them, are evil and sinful. And thus much of the World we renounce in Baptism.

Thirdly, WE renounce *the sinful Lusts of the Flesh*. The *Flesh* signifies that Corruption of Nature which inclines to Evil. And *the sinful Lusts of the Flesh*, are not only unclean Affections, and impure Desires, but (as *St. Paul* enumerates them)

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Adultery, Fornication, Uncleanneſs, Lasciviousneſs, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, and ſuch like, Gal. v. 19, 20, 21. Theſe are the ſinful Luſts of the Fleſh, which in Baptiſm we renounce.

THE ſecond Part of our Vow made in Baptiſm is, *The Belief of all the Articles of the Chriſtian Faith.* The Chriſtian Faith is plainly delivered in the Holy Scriptures, and comprized in the Creed ; and all things therein contained ought to be held as Matters of Faith. And we muſt embrace the entire Faith, as it was once delivered unto the Saints ; and not receive New Articles invented by Men, nor reject any of the Old, which God hath revealed. For God hath delivered all neceſſary Matters of Faith in his written Word, and we muſt cleave cloſe to that, and not turn aſide to Humane Inventions.

THE third Part of our Vow made in Baptiſm is, *Obedience to God's holy Will and Commandments, and Perſeverance therein.* As we muſt believe all the Articles of Faith, ſo we muſt render ſincere Obedience to the Law of God. What he hath commanded, that we muſt obſerve and do, not adding thereunto, nor diminiſhing from it, *Deut. xii. 32.* And after we have begun in the Spirit, and conformed our ſelves to the Will of God, we muſt perſevere in his Ways, and ſerve him truly all the Days of our Life. But if we turn from the way of Righteouſneſs, we are liable to the greater Measure of Wrath.



CHAP. XXXIV.

Of the LORD's SUPPER.

THE Lord's Supper is a Sacrament of the New Testament, wherein by giving and receiving of Bread broken, and Wine poured out according to Christ's Institution, the breaking of Christ's Body, and the shedding of his Blood, are signified and represented; and all the Benefits of his Passion are exhibited and sealed to us, on Condition that we keep the Covenant of Grace, which we solemnly engage to do by receiving the Sacramental Signs.

THIS Sacrament was instituted by our Saviour the same Night in which he was betrayed, after he had eaten the Paschal Supper with his Disciples. And from the Author of it, and the Time of its Institution, it is called the Lord's Supper. There are four things concerning this Sacrament necessary to be considered.

- I. *The Parts of it.*
- II. *The Ends of it.*
- III. *The Necessity of receiving it.*
- IV. *The right Way of receiving it.*

THE Parts of the Lord's Supper are either
Outward or Inward. THE

THE *Outward Parts* of the Lord's Supper are two: 1. *Bread and Wine.* 2. *The Sacramental Actions.*

THE *first Outward Part* of this Sacrament is, *Bread and Wine.* These Signs were ordained by Christ himself to represent mystically his Passion, and to convey unto us the Benefits thereof, *Matth. xxvi. 26, 27, 28, 29. Luk. xxii. 19, 20.* And these unbloody things are more proper than Sacrifices to keep Christ's Death in remembrance, because there is no more Blood to be shed for the Expiation of Sin. And Bread and Wine being instituted by Christ to be Signs of his Body and Blood, are so essential to the Sacrament, that without them there can be no Sacrament. And from hence these three things may be clearly inferred:

I. *That Bread and Wine are necessary to be retained in the Sacrament.*

II. *That the Substance of Bread and Wine in the Sacrament still remains.*

III. *That the Sacramental Wine, as well as Bread, ought to be received by the People.*

I. *That Bread and Wine are necessary to be retained in the Sacrament.* The Efficacy of the Sacrament depends wholly on Christ's Institution of it. And because Bread and Wine were ordained by Christ to represent his Passion, and to convey unto us spiritual Graces; therefore these alone ought to be used as Signs of the Sacrament. But if other things be introduced instead thereof, the Sacrament is not celebrated, but destroyed. For there can be no Sacrament, unless there be some Union between the Signs signifying, and the Graces signified. And no Union can there be between any Signs of Humane Invention and the Divine Graces. And therefore if those Signs,
which

which Christ hath instituted, be laid aside, and others used, there can be no Sacrament.

BUT though Bread and Wine are necessary to be retained, because they are essential to the Sacrament; yet there is no Necessity to use unleavened Bread. For though our Saviour instituted the Sacrament in such Bread; yet this is no less accidental to the Sacrament, than to celebrate the same after Supper. For the Gospel determines not what Bread shall be used.

NEITHER is it necessary to mingle Water with Wine by way of Mystery, to represent the Water which flowed out of Christ's Side. For Christ never ordained Water as a Part of this Sacrament. And the Church hath no Power to add any Mystery to the Sacrament, which hath no Warrant from Christ's Institution.

II. *That the Substance of Bread and Wine in the Sacrament still remains.* Though there be a Change wrought in these Signs, by vertue of Christ's Institution, yet this Change is wholly Sacramental in respect of their Use and End. But they retain their proper Nature and Substance, and are not converted into Christ's Body and Blood. For the Scripture declares that there is true Bread and Wine in the Sacrament after Consecration, 1 Cor. xi. 26, 27, 28. *Matth. xxvi. 29.* And consequently these outward Signs are not really turned into Christ's Body and Blood.

NAY 'tis impossible that the Bread should be substantially converted into Christ's Body, and the Wine into his Blood. For if such a Conversion were wrought in the Sacrament, then Christ, who is already in Being, should be made afresh of another Substance. But 'tis a plain Contradiction

diction that the Body and Blood of Christ, which really existed before, should be made a-new of another Substance.

BUT if the real Conversion of Bread and Wine into Christ's Body and Blood be supposed to be possible to the Divine Power : Yet we have as certain Evidence, that no such Change in the Sacrament is wrought by the Divine Power, as we have of any thing in the World. For several of our Senses testify, that the true Substance, as well as the Accidents of Bread and Wine, remain in the Sacrament after Consecration. And the Testimony of our Senses is the surest Evidence that we can have of sensible Matters. And therefore Transubstantiation, which is directly contrary to Sense and Reason, must needs be false.

AND besides, the Sacramental Bread and Wine may nourish our Bodies, and they may be corrupted, or devoured by wicked Men or brute Creatures. But 'tis Blasphemy to hold that Christ's Body may be digested in our Stomachs, and putrifie, and suffer many unworthy Changes. And yet the Doctrine of Transubstantiation makes Christ's Body subject to these vile Indignities, because, according to that Doctrine, there is no other Substance to which they can happen. And therefore the Bread and Wine, in the Sacrament, retain their proper Substance, and are not converted into Christ's Body and Blood.

AND if the Bread and Wine, in the Sacrament, be not really changed into the Body and Blood of Christ, then it must needs be Idolatry to adore and honour them with Divine Worship. For 'tis gross Idolatry to render the Honour and Glory of God to meer Creatures, which we eat
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and drink. And consequently the *Papists* in worshipping the Sacramental Bread and Wine, because they believe them to be turned into Christ's Body and Blood, are no less guilty of Idolatry, than the *Heathens* were in worshipping the Sun, because they believed it to be a God. Nay the Guilt of the *Papists* herein is much aggravated, in that they believe those things to be Christ, and worship them as Christ, which their very Senses tell them are nothing else than Bread and Wine.

III. *That the Sacramental Wine, as well as Bread, ought to be received by the People.* These Signs of the Sacrament are equally essential to it. And there is the same Warrant and Necessity for receiving both alike. When our Saviour instituted this Sacrament, he gave the Cup, as well as the Bread, to his Disciples, and expressly commanded them all to drink of it, *Mat. xxvi. 27. Mar. xiv. 23.* And in the Apostles Days the People constantly received both Signs of the Sacrament, *1 Cor. xi. 28.* and *x. 16.* And the same Practice continued in the Primitive Times: And the Cup was never denied to the People, until the Council of *Constance*. And though that Council prohibited the Cup to be administered to the People, yet they have still Right to receive the same. And unless they receive the Cup as well as the Bread, they do not receive the whole Sacrament, nor commemorate the Death of Christ, as he requires. For the whole Essence of the Sacrament is not comprized under one Sign of it.

THE *second Outward Part* of the Lord's Supper is, the Sacramental *Rites* and *Actions* used about the Outward Signs: And these are either of the Minister, or People.

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THE *Sacramental Actions* of the Ministers are two.

THE *first Sacramental Action* of the Minister is, *The Breaking of the Bread, and Pouring out the Wine*; which mystically represents the piercing of Christ's Body, and the shedding of his Blood. For Christ is represented in the Sacrament as crucified, not as glorified. And this Rite of breaking the Bread was used by Christ himself, and practised by the Apostles, *Mar. xiv. 22. 1 Cor. x. 16.* And therefore it is so necessary to be used, that without it Christ's Institution is not duly observed, nor the Sacrament entire and perfect.

THE *second sacramental Action* of the Minister is, *The Distributing of the Bread and Wine*; which is a necessary Rite representing God's offering to us the Benefits which Christ hath purchased for us: And if this Action be not performed, the Sacrament is not rightly administered. For Christ himself, in the Institution of the Sacrament, gave the Bread and Wine to his Disciples, and did not offer them up to God, *Matth. xxvi. 26, 27.* And so the Minister should deliver the Outward Signs to the People, and not offer them up to God as a Sacrifice for Sins. For the Lord's Supper is no real Sacrifice, but only a Memorial of that Propitiatory Sacrifice, which Christ once offered on the Cross for the Remission of Sins.

THE *Sacramental Actions* of the People are two.

THE *first Sacramental Action* of the People is, *The Receitving of the Bread and Wine*; which signifies our Consent to yield our selves up to the Obedience of Christ. As Soldiers by receiving the Press-Money are bound to be obedient to
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their General; so we, by receiving the Sacramental Signs, engage our selves to take Christ for our Lord. For hereby we do not only profess our Faith in Christ, but we solemnly oblige our selves, by our own Act, to be governed by him, and to be true and faithful in his Service.

THE *second Sacramental Action* of the People is, *The Eating the Bread, and Drinking the Wine.* These natural Actions in the Sacrament have a spiritual Signification, and denote our Participation of Christ's Body and Blood. And they are expressly commanded to be performed by the Communicants; *Take, eat, (saith our Saviour) drink ye all of this.* And unless the Outward Signs be thus received, they are no Sacrament. For whatever remains of the Sacramental Bread and Wine after the Celebration, it ceaseth to be a Sacrament; because it is not applied to that holy Use for which it was ordained. And sure if the Sacramental Bread be reserved on purpose for a solemn Shew, or for some superstitious Uses, hereby Christ's Ordinance is perverted and abused.

So much of the Outward Parts of the Sacrament of the Lord's Supper: The Inward Parts thereof are these two. 1. *The Body and Blood of Christ.* 2. *The Spiritual Actions.*

THE *first Inward Part* of this Sacrament is, *The Body and Blood of Christ*; which are mystically represented by the Bread and Wine, and therewith given in a Sacramental Sense to true Believers. For Christ is *really present* in the Sacrament, and maketh it effectual unto all those Ends and Purposes for which he ordained it. But Christ is present in the Sacrament, as he is God
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in his Divine Nature, and not as he is Man in his Humane Nature. For the very Substance of Christ's Flesh and Blood is neither present in the Sacrament, nor received by the Faithful. But by Faith we eat the Body, and drink the Blood of Christ; that is, we receive the Benefits of his Death and Bloodshed. For Christ's Body and Blood are spiritual Food, serving to nourish our Souls, not our Bodies. And our Souls are not nourished with the Substance of Christ's Flesh and Blood, but with those spiritual Graces and Blessings, which he hath purchased for us. For the carnal Eating of Christ's Body, and Drinking of his Blood, can no more benefit our Souls, than the spiritual Feeding on Christ by Faith can nourish our Bodies. *It is the spirit (saith our Saviour) that quickneth, the flesh profiteth nothing, Joh. vi. 63.* And if our Participation of Christ be wholly spiritual by Faith, then there is no Necessity that he should be bodily present with us.

NAY 'tis inconsistent with the very Nature of Christ's Body to be every where present in the Sacrament. For then his Body must be whole in divers distinct Places at once, and so divided from it self. But every true natural Body remaining, such hath eternal Quantity, and is circumscribed by Place. And whatever is circumscribed, when it is whole in one Place, it cannot possibly be whole in another. And if Christ hath a true Humane Body with Quantity and Dimensions, his Body cannot be whole in divers distinct Places at once, and so distant from it self. And therefore the Humane Body of Christ, which is contained in Heaven, and shall there remain *until the Times of Restitution of all things, can-*

not possibly be present in every Sacrament, which is celebrated on Earth.

THE second Inward Part of this Sacrament is, *The Spiritual Actions*, which are mystically represented by the Sacramental Rites. And these *Spiritual Actions* are either of God, or of the faithful Communicants.

THE *Spiritual Actions* of God are two:

THE *first Action* of God is, *The Delivering of Christ unto Death for us*; which is represented by the Breaking of the Bread, and the Pouring out of the Wine. For these Sacramental Rites do set forth to the Eyes of our Faith the great Love of God in giving his Son for us, and the bitter Death and Passion, which Christ suffered on the Cross for our Redemption. The Celebration of this Sacrament is a Representation of Christ's Crucifixion. And *as often as we eat this bread, and drink this cup, we do shew the Lord's death 'till he come,* 1 Cor. xi. 26.

THE *second Action* of God is, *The offering of Spiritual Benefits*. The Distributing of the Sacramental Signs represents God's offering to us Inward Graces: And these Graces are as really tendred and given to the Faithful, as the Outward Signs. For God in this Sacrament doth seal and confirm to us Remission of Sins, and all the Benefits of Christ's Passion, if we are qualified to receive them.

THE *Spiritual Actions* of the faithful Communicants are two:

THE *first Spiritual Action* of the faithful Communicants is, *The Engaging to be true and sincere in God's Service*. As God in this Sacrament assureth us of the Blessings which he hath promised, on Condition that we obey his Will; so

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we oblige our selves to become his Servants, and to keep his Commands with an upright Heart. For by receiving the Sacramental Signs we solemnly profess and bind our selves, that we will serve and worship God in Christ, and walk in his Ways. And when we have renewed the Covenant between God and us in this Sacrament, we must be careful to perform our Part of it, if we desire the Blessings, which God on his Part hath promised to bestow.

THE *second Spiritual Action* of the faithful Communicants is, *The Participation of Christ and his Benefits.* The Sacramental Signs, by vertue of Christ's Institution, are Means to convey unto us the Graces and Benefits signified. *The cup of blessing which we bless, (saith the Apostle) is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* 1 Cor. x. 16. But this Communion of Christ's Body and Blood is Spiritual and Sacramental. The Holy Spirit is the Author of our Union and Communion with Christ. And by Faith we receive the Body and Blood of Christ; that is, the Benefits which he hath merited for us by his Death.

THUS far of the Parts of the Lord's Supper: Next of the *Ends*, for which it was ordained; and they are these four.

THE *first End* of this Sacrament is, *To keep the Death of Christ in continual Remembrance.* There is nothing more effectual to perpetuate the Memory of a remarkable Blessing, than to ordain a Festival to be duly observed in Remembrance of it. And that the Sacrifice of Christ's Death might be kept in Remembrance, he was pleased to institute this Sacrament as a *Memorial* of it.

And this Sacrament may be called a *Commemorative Sacrifice*, because it is a Commemoration of that Sacrifice, which Christ once offered on the Cross. But though Christ, in this Sacrament, be represented as crucified; yet he is not offered up to God as a real Sacrifice under the Forms of Bread and Wine, which the *Papists* call *the Sacrifice of the Mass*. For Christ is not really sacrificed in the Sacrament; *But he was once offered to bear the sins of many, Heb. ix. 28. And by one offering he hath perfected for ever them that are sanctified, Heb. x. 14.* And if the Sacrifice of Christ once offered be sufficient to take away Sin, then the pretended *Sacrifice of the Mass* is no proper Sacrifice for Sin. *For where remission of sins is, there is no more offering for sin, Heb. x. 18.*

THE *second End* of this Sacrament is, *To testify our Thankfulness for the Benefits of Christ's Death.* This is a chief Part of the Celebration of the Sacrament, even to offer unto God the Sacrifice of Praise and Thanksgiving for our Redemption by the Death of Christ. And from hence this Sacrament is called the *Eucharist*. If every Blessing, which God gives us, deserves a grateful Acknowledgment, then we are more highly obliged to praise him for his signal Mercy in restoring us to a State of Salvation by the Death of his own Son. And when we commemorate the Death of Christ by receiving the Holy Sacrament, what can we do less than magnifie God's Goodness, and present our Souls and Bodies a living Sacrifice, holy, acceptable unto God?

THE *third End* of this Sacrament is, *To confirm our Faith in the Promises of Mercy made in Christ.* As God in his Word hath graciously promised, for Christ's sake, to forgive us all saving Blessings,

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on Condition that we conform our selves to his Will, and are diligent in well-doing : So he hath ordained this Sacrament as a Seal to strengthen our Faith, and to certifie us that he will grant us those Blessings on our performing of that Condition. For all the Benefits of Christ's Passion are made over to us in this Sacrament, as by a firm Deed to assure us thereof. This our Saviour intimateth in the very Institution of the Sacrament, *Luk. xxii. 20. This cup (saith he) is the New Testament (that is, a Seal of the New Testament) in my Blood, which is shed for many for the remission of sins.* And therefore we have good ground to hope, that if we are rightly prepared for the Sacrament, we shall receive the Inward Graces signified.

THE *fourth End* of this Sacrament is, *To bind us to live in Love and Unity with our Brethren.* As this Sacrament is a Means of uniting us to our Lord by Faith ; so also of uniting us to our Brethren by Love. For we being many are one bread and one body : for we are all partakers of that one bread, *1 Cor. x. 17.* And sure it ill-becomes those who partake of the same Sacrament to be divided among themselves. For by receiving the Blessed Sacrament, which is a Feast of Love, we profess our selves to be all one in Christ ; and we are bound to keep the Unity of the Spirit in the Bond of Peace.

THESE are the proper *Ends* of the Sacrament of the Lord's Supper. But the *Papists* apply it to such Ends, as were never intended by Christ : For they use it as a Remedy against any Judgment of War, Plague, or Famine ; against Storms and Tempests, and to recover Health, and to deliver Souls out of *Purgatory*. But these, and the like,

are superstitious Divices ; and thereby the Sacrament is much abused and profaned.



CHAP. XXXV.

Of the Necessity of Receiving the HOLY SACRAMENT.

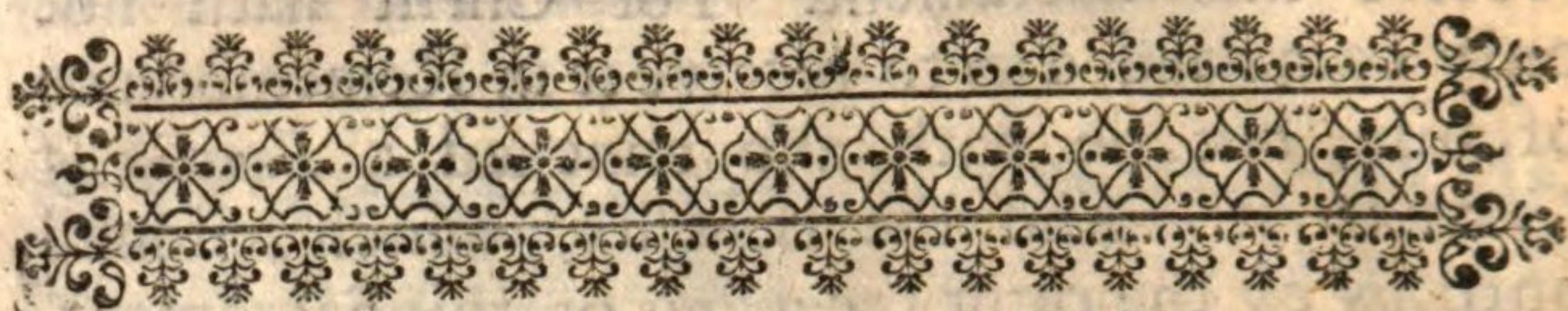


THE third Thing propounded concerning the Sacrament of the Lord's Supper is, *The Necessity of Receiving it.* This depends on Christ's Command, and the Promise of Grace annexed to it. For Christ hath expressly commanded us to receive this Sacrament. *This do* (saith he) *in remembrance of me,* Luk. xxii. 19. And there is a Necessity for us to be obedient to Christ herein. And how can we approve our selves to be true Servants of Christ, if we disobey his express Command, and refuse to commemorate his Death in that way which he hath prescribed ? For the Receiving of this Sacrament is not a Thing indifferent, but a prime Duty of our Religion. And no Pretence whatsoever will justify the constant Neglect of it. But there is a Guilt contracted by omitting to do what is commanded, as well as by doing what is forbidden. And such as refuse to obey the Law of God shall surely perish, as well as they that do his Service in an ill Manner, with a wicked Heart and polluted Hands.

AND

AND 'tis no less our Interest than our Duty to receive this Sacrament. For Christ hath not only commanded us to receive it in Remembrance of him, but he hath also annexed a *Promise of Grace* to it. And the Benefits, which redound unto us by the right receiving of this Sacrament, are sufficient to excite and engage us with all Thankfulness to receive it. And there is a Necessity for us to observe this Ordinance of Christ, if we expect the Benefits which he hath purchased. And sure whosoever hath a Care of his Soul, and heartily desires to be saved, will never neglect those Means which Christ hath ordained to nourish our Souls unto Life eternal. And 'tis strange that Men should need so much Persuasion to do their Duty, that they may be happy. And how unreasonable, as well as irreligious is it, that such as are called Christians should wilfully cut themselves off from the Holy Sacrament, which is one of the greatest Punishments that the Church can inflict on obstinate Offenders? For who so despiseth this Ordinance of Christ, and abstaineth wholly from it, forsaketh his own Mercy, and forfeiteth those Blessings which he might enjoy.





CHAP. XXXVI.

Of the Right Receiving of the SACRAMENT.



THE fourth Thing propounded concerning the Sacrament of the Lord's Supper is, *The right Way of Receiving it.* This consists in three Things.

- I. *Due Preparation before Receiving it.*
- II. *Devout Meditation in Receiving it.*
- III. *Religious Practice after Receiving it.*

I. THE first Thing required as necessary to the right Receiving of this Sacrament is, *A due Preparation before the Receiving it.* When we perform any solemn Act of Divine Worship, we must put on Holy Affections, and cleanse our Hearts and Hands from Evil. And much more ought we to purifie our Hearts, and reform our Ways, and quicken our Graces, before we receive the Holy Sacrament of the Lord's Supper. And unless we are rightly prepared, we shall not receive the Blessings offered in this Sacrament; but instead thereof we shall bring a Curse upon ourselves. And in order to prepare our selves aright, before we receive this Sacrament, we must try our Fitness for it, and examine whether we are
endued

endued with those *Qualifications*, which are necessary to make us worthy Communicants. And there are five things especially required as necessary *Qualifications* to prepare us for the right Receiving of this Sacrament. 1. *Sound Knowledge*. 2. *Sincere Repentance*. 3. *A lively Faith*. 4. *Fervent Charity*. 5. *Devout Prayer*.

THE *first Thing* which we are to examine towards our Preparation for the Holy Sacrament is, *Our Knowledge* of the Grounds of Religion, whether we understand what the Covenant of Grace is, which God in Christ hath made with us. And this is so necessary, that without it we cannot do any thing that is good and well-pleasing in the Sight of God. For if we know not God's gracious Promises of Mercy towards us in Christ, we can neither be thankful for the Promises, nor hope for the Mercies promised. And if we are ignorant of God's Commands, we cannot obey them ; but we must needs fail of doing our Duty. And therefore before we approach to the Holy Sacrament, we must endeavour to understand what the Will of God is, that we may do what he commands.

THE *second Thing* required as necessary in our Preparation for the Sacrament is, *Sincere Repentance*. When we have examined our Ways, and are sensible of our Sins, we must humble ourselves before God for them, and sincerely resolve to forsake them. And our Resolution also of Amendment must be put in practice. And we must actually hate and forsake all Sin, and become Holy. For true Repentance is a real Conversion from Sin to Righteousness. And when we have thus repented of our Sins, and are become new Creatures, we are rightly qualified for receiving the

the Holy Sacrament, But if we continue in the habitual Practice of any known Sin, we have no spiritual Life in us ; and consequently we are incapable of receiving spiritual Sustenance in the Lord's Supper. For this Sacrament doth not work any Grace where there is none before, but only confirms and strengthens Grace where it is.

THE *third Thing* required in our Preparation for the Sacrament is, *A lively Faith*. And this is a Qualification so needful, that without it we are not capable of receiving the Benefits of Christ's Passion. For by Faith we discern the Body and Blood of Christ signified and represented in the Sacrament. And by Faith we are Partakers of the Blessings offered in the Sacrament. But that Faith, whereby we receive these Blessings, must be a lively Faith working by Love and Obedience. For true Faith is practical and fruitful in good Works. And when we have cleansed our selves from Sin, and do walk according to the Rule of the Gospel, we are then to believe that God in Christ will accept us, and seal to us the Pardon of our Sins. Though it be a vain presumptuous thing to hope for Mercy, while we are impenitent : Yet when we have forsaken our Sins, and are diligent in well-doing, if we do not then believe the Promises of God made to us in this Sacrament, and expect to have them performed to us, we doubt of God's Truth and Faithfulness ; and consequently we cannot hope to receive the Mercies promised.

THE *fourth Thing* required as necessary in our Preparation for the Sacrament is, *Fervent Charity*. As we must make our Peace with God, so we must put on Charity towards Men, and be at
Peace

Peace with them, before we receive the Holy Sacrament. For God measureth our Duty to him by our Love and good Deeds to Men. And unless we are in Charity with them, nothing that we do in God's Service will be acceptable to him. And 'tis more especially required of us when we come to the Sacrament, that we put on Bowels of Mercy, and be kindly affectioned one to another.

AND if we have broken the Bond of Charity on our Part by doing Injury to others, we must desire Forgiveness, and make Satisfaction for the Injury, that we may procure Reconciliation. And until we are reconciled to our Brother, we are in no fit Disposition to perform any Holy Duty, as appears by our Saviour's Precept concerning Reconciliation, *Matth. v. 23, 24.* And if others have injured us, we must readily forgive them, and not bear any Malice against them, nor seek Revenge. And unless we forgive those that have wronged us, we have no ground to hope for Mercy and Pardon from God.

THE *fifth Qualification* necessary in a worthy Communicant is, *Devout Prayer*; which is not only a Duty, but an excellent Means to acquire all those other Graces, which are required to make us worthy Receivers of the Holy Sacrament. For God only is the Giver of all Blessings; and he requireth us to seek them from him by Prayer. And whatsoever we ask according to his Will, he will give it us. But if we omit Prayer, and do not sue unto God for Help, we depend too much on our own Strength; and so cannot be rightly qualified for receiving the Sacrament. For we are not sufficient of our selves to think or do any good thing: But it is God who

who maketh us perfect in every good Work to do his Will. And therefore we must be fervent in Prayer to God at our coming to the Sacrament, and earnestly entreat him so to assist us in our Preparation to it, that we may be meet Partakers of it.

II. THE Second Thing required as necessary to the right Receiving of the Sacrament, is *Devout Meditation* in the Time of Receiving it. As we must be diligent to fit and prepare ourselves before we come to the Holy Sacrament: So at the Celebration of it we ought to put on devout and holy Affections, and exercise our selves in divers Meditations suitable to the Rights and Actions used about the Sacramental Signs.

When we see the Bread broken and the Wine poured out, we should meditate on the bitter Death and Passion of Christ, how his blessed Body was pierced and wounded, and his precious Blood shed out of his Body: And then we should consider that he endured these Sufferings to redeem us: And the consideration of that should make us admire and magnifie his Love and Goodness, and render him Thanks and Praise.

WHEN we are about to receive the Sacramental Signs, we should consider that Christ himself offereth to us the Benefits of his Passion. And then we should with all Reverence adore him, and lift up our Hearts to apprehend him by Faith, and earnestly desire God for his sake, to pardon our Sins, and enrich us with his Graces.

WHEN we have eaten the Consecrated Bread and drunk the Wine, we should heartily pray unto God, that he would make his Ordinance effectual to us, and refresh our Souls with his Comforts,

forts, and strengthen and confirm us with his Holy Spirit in well-doing.

III. THE third Thing required as necessary to the right receiving of the Holy Sacrament is, *A Religious Practice* after the receiving it. As soon as the Celebration of the Sacrament is over, we ought in our Private Devotion to offer unto God the Sacrifice of Praise for those Mercies, which we have received in the Sacrament; and we should also pray for his Aid and Assistance to enable us to do his Will. And afterward we must take a special care to perform our Resolution of Amendment, and endeavour to live as becometh Christians. For by receiving the Holy Sacrament we renew our Covenant with God, and engage ourselves to be sincere and faithful in his Service. And therefore we must be careful to perform our Engagements to him. For'tis not enough to practise Religious Duties before we receive the Sacrament, but we must afterward abstain from Sin, and continue in a Course of Holiness all our Days.

WHEN we have begun in the Spirit we must perfect the Work of our Sanctification, and not return to our old Sins. As an holy Life is the best Preparation to fit us for the Sacrament: So it is as necessary afterwards to preserve us in God's Favour. And how can we expect any Blessing from him, unless we continue in Obedience to him? But when we have resolved to forsake all Sin, and lead an holy Life, if we violate our Vow, and enslave our selves again to the Service of Sin, our Guilt is the greater, and we are liable to the heavier Punishment. For all our Godliness without Perseverance will nothing avail us.

But if we Sin wilfully, and depart from the living God, after we have vowed Obedience to him, we receive his Grace in vain, and provoke his Wrath the more against us. And therefore when we have bound our selves by receiving the Holy Sacrament to depart from all Iniquity, and to live unto God in Purity and Holiness, we must be careful to keep our Engagements to him, and to continue Faithful in his Service.



C H A P. XXXVII.

Of the Five POPISH SACRAMENTS.

A**F****T****E****R** the Explication of the true Sacraments of the New Testament, which Christ instituted, it may not be amiss to shew that those other Sacraments, which the Church of *Rome* hath added, are no proper Sacraments. And they are these Five, *Confirmation, Penance, Orders, Matrimony,* and *Extream Unction*. And 'tis evident that these are no true Sacraments, because they want either Divine Institution, or a visible Sign, or a Promise of Grace: All which are necessary to make a true Sacrament.

I. **T****H****E** First *Popish* Sacrament is *Confirmation*. This, as it is now used in the Church of *Rome*, hath no resemblance with that ancient Ceremony of
laying

laying on of Hands on a Person to be Confirmed in the Christian Faith. For in the Primitive Times, when the Bishop had examined such as came unto him to be Confirmed, he exhorted those that were able to profess their Faith, to continue in it, and then he laid his Hands on them, and prayed unto God that he would increase and confirm his Graces in them. And this Practice is approved and used in Confirmation among us. And 'tis very requisite that all who are admitted by Baptism, as Members into the Church, as soon as they come to Years of Discretion, should publickly profess their Faith, and personally engage themselves to keep the Covenant made in their Name in Baptism, and thereupon be Confirmed with Prayers and Imposition of Hands.

BUT the *Imposition of Hands* used in Confirmation is no Sacrament: For it was not instituted by Christ, nor is there any special Promise of Grace annexed to it. The Apostles indeed used *the Laying on of Hands* as a Sign of conferring the Gifts of the Holy Spirit. But those miraculous Gifts, and the Power of conferring them, being ceased in the Church, that Ceremony cannot be applied unto that End. And though it may be still used with Prayer and Blessing; yet it is an indifferent Rite, and no Sacrament.

AND much less is that Ceremony, which is used by the *Papists* in Confirmation to be acknowledged for a true Sacrament. “*The Popish Confirmation consisteth in Anointing a Person with Oil on the Forehead in the Form of a Cross, with these Words, I Sign thee with the Sign of the Holy Cross, and I confirm thee with the Oil of Salvation, In the Name of the Father, and of the Son, and of the Holy Ghost.*” This Ceremony, which the
I Papists

Papists call Confirmation, is held by them to be a proper Sacrament, and there is attributed to it the vertue of conferring greater Grace, than what was given in Baptism. But where is there any word in holy Scripture for the Institution of this pretended Sacrament? And where is there any Promise of Grace annexed to it? And sure to make such a Ceremony as is invented by Man, to be a Sign of Grace, and a Means to convey it, is a foolish Superstition.

II. THE Second Popish Sacrament is that of Penance. “Which is when a Man having confessed
“all his Sins to a Priest, is thereupon absolved from
“them, and afterwards makes Satisfaction to the Justice of God for them by bodily Chastisements and
“external Works of Repentance.

There are Three Parts of Penance. 1. *Auricular Confession.* 2. *Absolution.* 3. *Human Satisfaction.*

THE First Part of Penance is, *Auricular Confession.* “Which is a Secret Confession made in the
“Ear of a Priest, of all and singular Sins which a
“Man hath done with their Circumstances, as far as
“can be remembred.” And this Confession the Council of *Trent* hath decreed to be necessary by Divine Right to Remission of Sins. *Sess. 14.*

But such a special Confession of Sins is no where in Holy Scripture commanded, nor is it any part of Repentance necessary to obtain Pardon of Sins. Indeed we are bound to confess our Sins before God, if we expect to find Mercy with him. 1 *Joh. i. 9.* And when we have given any just Scandal to the Church, then a Publick Confession is needful; or if we have wronged any private Person, we ought to confess our Fault to him,
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and beg Pardon for it, as St. *James* requires. *Jam. v. 16.* or if we troubled in Conscience for some particular Sins, then it will be requisite to make a private Confession thereof to some Spiritual Guide, that we may receive Comfort.

But to make Confession of all Sins to a Priest, is the rack of Conscience, and no way tendeth to the advancement of Piety. For who is the more holy barely for discovering all his Sins to a Priest? And what doth a particular Confession of Sins to a Priest avail a Man for Pardon? 'Tis certain that true Repentance without such Confession is sufficient to qualifie us for Remission of Sins, *Isa. i. 16, 17, 18. & 55. 7.* And the Priest may know whether a Man's Repentance be true, though he be not acquainted with all his Sins. And if the Priest hath ground to believe that a Man is truly Penitent, he may, and ought to Absolve him without farther enquiry. And therefore *Auricular Confession* is not at all necessary, nor any Part of a Sacrament instituted by Christ, but a Superstitious Invention to exercise Tyranny over Men's Consciences.

THE Second Part of Penance is *Absolution*. Indeed Christ hath given to his Ministers Power to absolve from Sins. But this Absolution is only a Declaration of Remission of Sins in the Name of Christ to such as believe and repent. For the Priest's Power is *declarative*, not *judicial*. He can no more give Pardon, than he can give Repentance. And he can absolve none but those that are truly Penitent. And all that he doth in Absolving the Penitent is only to declare according to the Gospel, that God hath forgiven his Sins. But when *Absolution* is rightly administred, it is no Sacrament. For the Words of *Absolution* are

no visible Sign of Grace, nor do they confer Grace to the Penitent, but only declare his Sins to be remitted for Christ's sake upon his Repentance.

The Third Part of Penance is, *Human Satisfaction*. "Whereby is meant that a Man by bodily Chastisements and external Works of Repentance maketh Recompence to God, and satisfieth his Justice for the temporal Punishment due to Sin." But this is so far from being a Sacrament, that it is an horrible Abomination, which derogates much from God's Mercy, and Christ's Merits. For if Men can satisfie God's Justice for their Sins, then they might be saved by their own Works, without Mercy and without the Merits of Christ. 'Tis true, Works of Piety and Charity being done with a pure Heart, are acceptable to God, and are Conditions of Pardon and Salvation; but they are not equivalent Compensations to the Justice of God for the least Sin. And as for those corporal Chastisements and Whippings of the Body, and the repeating a certain number of Prayers without Devotion, and such like, which are commonly imposed as Penances among the *Papists*; they are neither Duties which God commands, nor proper Means of Reformation, and much less can they satisfie the Justice of God for their Sins.

III. THE Third Popish Sacrament is, that of *Orders*, or the *Rites* wherewith Ministers are ordained. The Ordination indeed of Ministers is an Institution of Christ. For Christ gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry. Eph. iv. 11, 12. And none ought to enter into the Ministerial Office, unless

unless he be lawfully called thereunto by those who have Authority from Christ. And 'tis fit that Ministers should be Ordained not only with Prayers, but with certain decent Rites, particularly with Imposition of Hands, which was used by the Apostles.

BUT the Rites, wherewith Ministers are Ordained, whatsoever they be, cannot be a proper Sacrament: For every true Sacrament must have an outward Element, and divine Institution. But the Rites, which are used in ordaining of Ministers, were not instituted by Christ to be a Sacrament: nor have they any outward Element to which there is a Promise of Grace annexed. And though they may admonish the Ministers of their Office; yet they have no Efficacy to make them more fit to perform their Duty; and much less are they Divine Instruments to convey justifying Grace. And therefore it is evident that Orders are no Sacrament.

IV. THE Fourth *Popish* Sacrament is, *Matrimony*. And for this the Council of *Trent* was so earnest, that they have denounced a Curse against every one who saith, that Matrimony is not properly a Sacrament. 'Tis true, Matrimony is an Ordinance of God, and approved by Christ: But yet it is no true Sacrament instituted by Christ. For it was ordained before the Fall of Man, and it is common to Infidels. And how then can it be a Sacrament of the New Testament? And besides, there is no special Promise of Grace joyned to it. Nor hath it any visible Sign, which may represent inward Grace. 'Tis evident that the Persons married being the Receivers, cannot be the Matter or Sign. If it be said that Matrimo-

ny is a Sign of the spiritual Conjunction between Christ and his Church : yet this doth not make it a Sacrament. For if all things, which are Mysteries and Signs of Spiritual Things, are to be esteemed proper Sacraments, then there would be many more Sacramen than the *Papists* allow.

AND 'tis very strange that the *Papists* should make Marriage a Sacrament, seeing they restrain their Priests from it, that they may not be polluted by it. For if it be an impure State, how can it be an Holy Sacrament, and confer Grace? And if it be Holy, and a Means to convey Grace, how can it pollute the Order of Priesthood? And this, doubtless, was little considered by the Grandees of the *Roman* Church, when they made Matrimony a Sacrament, and yet restrained their Priests from it as an impure State.

V. THE fifth *Papish* Sacrament is *Extream Unction* ; “ Which is the Anointing the Sick with
“ consecrated Oil in seven Parts of his Body (to wit,
“ the Organs of the five Senses, the Reins and
“ Feet) when he is at the point of Death, that
“ thereby he may be cleansed form his Sins, and con-
“ firmed against the Temptations of the Devil.” This Ceremony of Anointing the Sick is an apish Imitation of the Apostolical Way of Healing the Sick, and not a proper Sacrament instituted by Christ. For there is no mention made in Scripture that Christ instituted Oil to be the Outward Sign of saving Grace. Nor did the Apostles use Oil as a Sacrament to confer Grace on the Soul, but as a Temporary Sign to cure the Body. For while the miraculous Gifts of curing Diseases continued in the Church, the Anointing with Oil was used as the Outward Sign thereof.

Thus

THUS when the Apostles were sent to preach the Gospel to the *Jews*, they are said to *anoint many that were sick with oil, and so healed them*, Mar. vi. 13. And this miraculous Gift of Healing was so commonly bestowed on the Pastors of the Church, and exercised by them in the Apostles Days, that St. *James* speaks of it as a settled Ordinance for that time, and advised the Sick to seek the Recovery of their Health by this means. *Is any (saith he) sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord*, Jam. v. 14. And to encourage the Sick to take this Course to be healed, the Apostle assured him that his Health should certainly be restored, if he were thus anointed. *The Prayer of Faith (saith he) shall save the sick, and the Lord shall raise him up: and if he hath committed sins, they shall be forgiven him*, ver. 15. The *Prayer of Faith* here signifies such Prayer as was accompanied with a full Perswasion wrought by the Holy Spirit, that God would raise the Sick. For the Elders, who had the Gift of Healing, knew by the Spirit when they were to use that Gift. And those only they anointed, whom they were assured God would restore. And if the Sickness was inflicted as a Punishment for some Sins, when the Sick by anointing were cured, God declared that he had forgiven their Sins by taking away the Sick-ness.

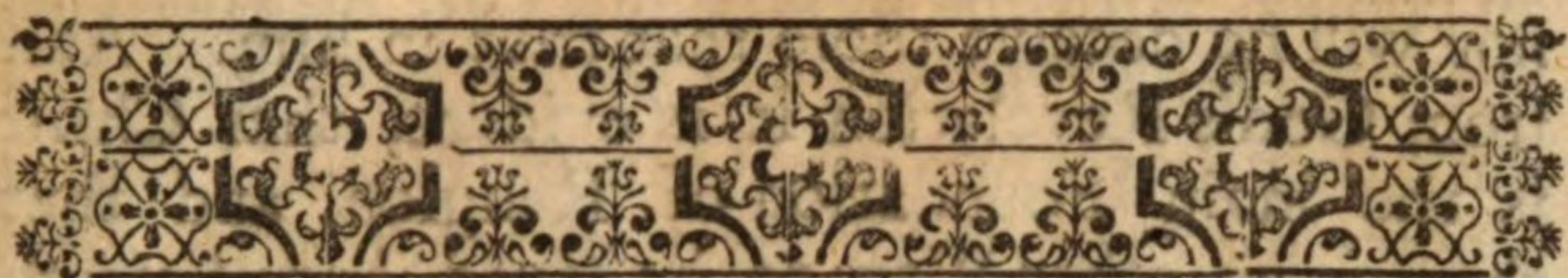
BUT this Practice of the Apostles in healing the Sick, by anointing them with Oil, affords no Warrant to justify the *Popish* Sacrament of *Extream Unction*. For there is a vast Difference between the *Popish* Anointing, and that which the Apostles used. The Apostles, and they who

in their time anointed the Sick with Oil, were all endued with the miraculous Gift of Healing; but the *Popish* Priests have no such Gift. And since they have not the Gift of Healing, 'tis a Vanity for them to use the Ceremony of Anointing.

AGAIN, the Apostles anointed the Sick to cure them of their bodily Diseases for Confirmation of the Gospel: And as many as they anointed recovered their Health. But the *Papists* use Oil as a Sign of spiritual Grace, and anoint the Sick to cleanse their Souls from the Guilt and Reliques of Sin, and not to restore their bodily Health. For they anoint only such as are unlikely to recover; and not one among many receiveth Health after their Anointing.

AND from hence it is evident, that the *Popish* Ceremony of Anointing the Sick with Oil, hath nothing common with that Anointing, which the Apostles used. And consequently the Apostles Practice herein cannot justify the *Popish* Extream Unction. And since the Gift of Healing by Miracle is ceased in the Church, 'tis fit that the Ceremony of Anointing, which formerly accompanied that Gift, should cease too. And if it be continued, it hath no vertue to heal the Body, and much less to cleanse the Soul.





The CONCLUSION.

AND thus, according to my proposed
A Method, I have clearly explained all
necessary *Matters of Faith*, as well *Natural* as *Revealed*. And both these are
necessary to be acknowledged by all to whom
they have been made manifest. For 'tis not sufficient for such as know the Will of God, to approve the *Natural Religion*, if they reject the *Revealed*. But we are bound to receive all for Truth, which we are perswaded came from God. And since the Articles of Faith were revealed by God, we are no less obliged to believe them, than the Principles of Reason. And unless we embrace the entire Faith, what will it avail to hold part thereof? 'Tis not enough to own all Matters of Religion, which may be known by the Light of Nature; but we are as much required to assent to all Truths delivered in the Gospel. And 'tis no less necessary to believe both the Divinity and Incarnation of Christ, and our Redemption by him, which depend on Divine Revelation, than to believe the Being of God, and his infinite Perfections, which may be proved by Reason. For what God hath revealed is infallibly true; and we may be as certain of the Truth of it, as if we could demonstrate the same by Reason; because God, who revealed it,
is

is Truth it self, and cannot be deceived himself, nor will he deceive those that trust in him. And from God's Revelation it is evident, that Christ is the main Foundation of Religion, and that there is no other Way to be saved but through his Merits. And therefore, without Faith in Christ, the best Improvement of *Natural Religion* is not sufficient to qualifie us for Salvation. But there is a Necessity for us to believe and do what God requires in the Law of *Grace*, as well as of *Nature*, if we expect to be accepted with him, and rewarded.

Μόνω τῷ Θεῷ Δόξα.



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I. Schäden: a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, aa, ab, ac, ad, ae, af, ag, ah, ai, aj, ak, al, am, an, ao, ap, aq, ar, as, at, au, av, aw, ax, ay, az, ba, bb, bc, bd, be, bf, bg, bh, bi, bj, bk, bl, bm, bn, bo, bp, bq, br, bs, bt, bu, bv, bw, bx, by, bz, ca, cb, cc, cd, ce, cf, cg, ch, ci, cj, ck, cl, cm, cn, co, cp, cq, cr, cs, ct, cu, cv, cw, cx, cy, cz, da, db, dc, dd, de, df, dg, dh, di, dj, dk, dl, dm, dn, do, dp, dq, dr, ds, dt, du, dv, dw, dx, dy, dz, ea, eb, ec, ed, ee, ef, eg, eh, ei, ej, ek, el, em, en, eo, ep, eq, er, es, et, eu, ev, ew, ex, ey, ez, fa, fb, fc, fd, fe, ff, fg, fh, fi, fj, fk, fl, fm, fn, fo, fp, fq, fr, fs, ft, fu, fv, fw, fx, fy, fz, ga, gb, gc, gd, ge, gf, gg, gh, gi, gj, gk, gl, gm, gn, go, gp, gq, gr, gs, gt, gu, gv, gw, gx, gy, gz, ha, hb, hc, hd, he, hf, hg, hh, hi, hj, hk, hl, hm, hn, ho, hp, hq, hr, hs, ht, hu, hv, hw, hx, hy, hz, ia, ib, ic, id, ie, if, ig, ih, ii, ij, ik, il, im, in, io, ip, iq, ir, is, it, iu, iv, iw, ix, iy, iz, ja, jb, jc, jd, je, jf, jg, jh, ji, jj, jk, jl, jm, jn, jo, jp, jq, jr, js, jt, ju, jv, jw, jx, jy, jz, ka, kb, kc, kd, ke, kf, kg, kh, ki, kj, kk, kl, km, kn, ko, kp, kq, kr, ks, kt, ku, kv, kw, kx, ky, kz, la, lb, lc, ld, le, lf, lg, lh, li, lj, lk, ll, lm, ln, lo, lp, lq, lr, ls, lt, lu, lv, lw, lx, ly, lz, ma, mb, mc, md, me, mf, mg, mh, mi, mj, mk, ml, mm, mn, mo, mp, mq, mr, ms, mt, mu, mv, mw, mx, my, mz, na, nb, nc, nd, ne, nf, ng, nh, ni, nj, nk, nl, nm, nn, no, np, nq, nr, ns, nt, nu, nv, nw, nx, ny, nz, oa, ob, oc, od, oe, of, og, oh, oi, oj, ok, ol, om, on, oo, op, oq, or, os, ot, ou, ov, ow, ox, oy, oz, pa, pb, pc, pd, pe, pf, pg, ph, pi, pj, pk, pl, pm, pn, po, pp, pq, pr, ps, pt, pu, pv, pw, px, py, pz, qa, qb, qc, qd, qe, qf, qg, qh, qi, qj, qk, ql, qm, qn, qo, qp, qq, qr, qs, qt, qu, qv, qw, qx, qy, qz, ra, rb, rc, rd, re, rf, rg, rh, ri, rj, rk, rl, rm, rn, ro, rp, rq, rr, rs, rt, ru, rv, rw, rx, ry, rz, sa, sb, sc, sd, se, sf, sg, sh, si, sj, sk, sl, sm, sn, so, sp, sq, sr, ss, st, su, sv, sw, sx, sy, sz, ta, tb, tc, td, te, tf, tg, th, ti, tj, tk, tl, tm, tn, to, tp, tq, tr, ts, tt, tu, tv, tw, tx, ty, tz, ua, ub, uc, ud, ue, uf, ug, uh, ui, uj, uk, ul, um, un, uo, up, uq, ur, us, ut, uu, uv, uw, ux, uy, uz, va, vb, vc, vd, ve, vf, vg, vh, vi, vj, vk, vl, vm, vn, vo, vp, vq, vr, vs, vt, vu, vv, vw, vx, vy, vz, wa, wb, wc, wd, we, wf, wg, wh, wi, wj, wk, wl, wm, wn, wo, wp, wq, wr, ws, wt, wu, wv, ww, wx, wy, wz, xa, xb, xc, xd, xe, xf, xg, xh, xi, xj, xk, xl, xm, xn, xo, xp, xq, xr, xs, xt, xu, xv, xw, xx, xy, xz, ya, yb, yc, yd, ye, yf, yg, yh, yi, yj, yk, yl, ym, yn, yo, yp, yq, yr, ys, yt, yu, yv, yw, yx, yy, yz, za, zb, zc, zd, ze, zf, zg, zh, zi, zj, zk, zl, zm, zn, zo, zp, zq, zr, zs, zt, zu, zv, zw, zx, zy, zz

II. Behandlung

III. Besonderheiten

Clark, Nicholas

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